

LIGHT OF TRUTH

OR

AN ENGLISH TRANSLATION

OF THE

SATYARTH PRAKASH

THE WELL-KNOWN WORK OF

SWAMI DAYANANDA SARASWATI,

*Founder of the Arya Samaj; Author of a Commentary on the Vedas and
various other Works,*

BY

DR CHIRANJIVA BHARADWAJA,

*Fellow of the Royal College of Surgeons (EDIN.); Diplomate in Public
Health (EDIN.); Licentiate of the Royal College of Physicians and
Surgeons (EDIN.); Licentiate of the Faculty of Physicians
and Surgeons (GLAS.); Certificated (with first class
honours) in Tropical diseases (EDIN. UNIV.).*

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TRANSLATOR'S PREFACE.

I undertook to translate Swami Dayanand Saraswati's *Magnum Opus* called the *Satyārth Prakāśh*—a book which has revolutionized modern religious thought—because no abler man would take this duty upon himself. While in England, I was often asked by some of my English friends, who had freed themselves from the shackles of Christian tradition, to tell them of some English book giving a compendium of the principal doctrines of the religion of the *Veda*. It was these enquiries which led me to attempt the task of translating this work. Every effort has been made to give a literal rendering ; but in no case has the spirit been sacrificed to the latter. Foot-notes have been added to elucidate obscure points and to explain terms unfamiliar to the European mind.

In translating the first chapter, I have explained the etymological meanings of only the most important terms, and have omitted from the third chapter the author's method of teaching *Panini's Ashtādhyāyī* (the most ancient work on Sanskrit Grammar), because the English-knowing public, for whose benefit the translation is principally intended, cannot be expected to follow the labyrinthic maze of the intricacies and niceties of Sanskrit Grammar.

In the fourteenth chapter the translation of the texts from the Qoran is chiefly taken from "The Koran translated into English, by Rev. J. M. Rodwell, M. A."

If this translation helps in the spread of the Vedic religion among the English-speaking people, and directs the attention of the more thoughtful among them, to the recon-dite truths treasured up in the *Veda* and the immortal works of the sages of ancient India, I shall have been amply repaid for my labours.

I am fully conscious of the fact that there are many imperfections in the translation. I shall be grateful for suggestions, and, if I receive encouragement from the public, I hope to introduce many improvements in the second edition as well as to bring out an Introduction to this book (in a separate volume), as I am fully convinced that an exhaustive introduction written from the Western point of view is absolutely necessary to help the Western reader to comprehend the grandeur of Vedic Philosophy.

LAHORE, *November*, 1906.

C. BHARADWAJA.

INTRODUCTION TO THE SECOND EDITION.

This edition has been brought out at the instance of the A. P. Sabha, U. P. and in response to the public demand. The work has been thoroughly revised, new footnotes have been added, marginal paragraph headings have been given, and many other improvements have been introduced by Professor Rama Deva, B. A., M. R. A. S., of the Gurukula Hardwar. A melancholy interest attaches to the work; as the learned trans'ator died in the prime of life on the 8th of May, 1915.

BULANDSHAHR, U. P.

3rd June, 1915

MADAN MOHAN SETH,

Secretary, A. P. S.

OM

*We repeatedly bow unto God Who is a true personification of
Existence, Consciousness, and Bliss.*

INTRODUCTION.

AT the time when the first edition of this book, called the *Satyarth Prakash*, was published and before that, we spoke Sanskrit and made use of the same in reading and writing, while our mother-tongue was Gujrati. For this reason we had a poor knowledge of the language (i. e. *Arya Bhasha*) in which this book is written.

How the second edition is an improvement upon the first.

Consequently the language of the first edition was very defective. Now that we have acquired fair practice in speaking and writing *Bhasha*, we have corrected the language in accordance with the rules of grammar and brought out this (second) edition. Emendations in words, idioms and the construction of sentences have been made here and there because it was found absolutely necessary to do so. It was difficult to improve the literary style without making these changes. But no alteration has been made in the subject matter, though some new matter has been added. The book has been carefully revised, all misprints, which had crept into the first edition, having been carefully corrected.

This book is divided into 14 Chapters. Out of these the first ten constitute the first *Part*, while the remaining four form the second *Part*. But the last two Chapters and "A Statement of my Beliefs" were, through some cause, left out in the first edition and have been incorporated into this edition.

Chapter I is an exposition of "Om" and other names of God.

Chapter II treats of the up-bringing of children.

Chapter III treats of *Brahmacharya*, the duties and qualifications of scholars and teachers, good and bad books and the scheme of studies.

Chapter IV treats of marriage and married life.

Chapter V treats of Vanaprastha (the Order of Asecticism), and of Sanayas Ashrama (the Order of Renunciation).

INTRODUCTION.

Chapter VI treats of Raj Dharma (Science of Government).

Chapter VII treats of the Veda and God.

Chapter VIII treats of the Creation, Sustenance and Dissolution of the Universe.

Chapter IX treats of knowledge and ignorance, and emancipation and bondage.

Chapter X treats of Conduct—desirable and undesirable, and of Diet—permissible and forbidden.

Chapter XI contains a criticism of the various religions and sects prevailing in India.

Chapter XII treats of the Charvaka, Baudha (Buddhist) and Jain religions.

Chapter XIII treats of Christianity.

Chapter XIV treats of Muhammadanism.

At the end of the book we have given a summary of the teachings of the sternal *Vedic* religion which we profess.

May chief aim in writing this book is to unfold truth. I have
The aim of the author in writing this book. expounded truth as truth and error as error. The exposition of error in place of truth and of truth in place of error does not constitute the unfolding of truth.

To speak of, write about, and believe in a thing as it is constitutes truth. He that is prejudiced tries to prove that even his error is truth, while the truth of his religious opponent is error. He cannot, therefore, know what the true religion is. Hence it is the bounden duty of truthful and learned men to unfold this right nature of truth and error before all men in their writings and speeches and then to leave them free to judge what promotes their welfare and what is prejudicial to their interests, and to embrace what is true and reject what is false. This will lead to the happiness of the people at large. Though the human soul possesses the capacity for ascertaining truth, yet through self-interest, obstinacy, wrong-headedness, ignorance and the like, it is led to renounce truth and incline towards untruth. We have freed ourselves from these influences while writing this book. It is not our object to hurt any one's susceptibilities or to injure anyone. On the other hand, our aim it is to further the advancement and advance the well-being of

mankind, to help (all) men in the ascertainment of what is right, and to enable them to accept truth and reject falsehood. In our opinion there is no other way of elevating the human race.

All errors or omissions, typographical or otherwise, on being pointed out to us, will be rectified, but no heed will be paid to anything that is said or written through prejudice with the object of unnecessarily criticising this book. Of course, any suggestions made by persons actuated with the spirit of furthering the welfare of humanity, on being found good, will be most acceptable. There are undoubtedly many learned men among the followers of every religion. Should they free themselves from prejudice, accept the universal truths—that is those truths that are to be found alike in all religions and are of universal application—, reject all things in which the various religions differ and treat each other lovingly, it will be greatly to the advantage of the world, for it cannot be denied that differences among the learned create bad blood among the ignorant masses. This leads to the multiplication of all sorts of sorrows and sufferings and destroys human happiness. This evil, which is so dear to the heart of the selfish, has hurled mankind into the deepest depths of misery. Whoever tries to do anything with the object of benefitting mankind is opposed by the selfish people and various kinds of obstacles are thrown in his way. But finding solace in the belief that ultimately truth must conquer and not error and that it is the path of rectitude alone that men of learning and piety have always trodden, true teachers never become indifferent to the promotion of public good and never give up the promulgation of truth.

It is our firm belief that everything calculated to the advancement of knowledge and righteousness is like poison to begin with but like nectar in the end. We have kept all this in view while writing this book. Let all those who read or hear it being read keep an open mind, enter into the spirit of the author and form an independent opinion.

We have incorporated into this book whatever is true in all religions and in harmony with their highest teachings but have refuted whatever is false in them. We have exposed to the view of men—learned or otherwise—all evil practices whether resorted to secretly or openly. This will help our readers to discuss re-

The author
has taken no
sides in the
way of jarring
creeds.

ligious questions in a spirit of love and embrace the one true religion. Though we were born in Aryavarta (India) and still live in it, yet just as we do not defend the evil doctrines and practices of the religions prevailing in our own country—on the other hand expose them properly—in like manner we deal with alien religions. We treat the foreigners in the same way as we treat our own countrymen in recognition of our common humanity. It behoves all the rest to act likewise. Had we taken the side of one of the prevailing religions of India, we would have but followed (blindly) the example of sectarians who extol, defend and preach their own religion and decry, refute and check the progress of other creeds. In our opinion, however, such things are beneath the dignity of man.

Should a man act like an animal, which if strong oppresses the weak and even puts them to death, he is more an animal than a man. He alone can fitly be called a man who being strong protects the weak. He that injures others in order to gain his selfish ends can only be called a big animal.

In the first eleven chapters we have chiefly dealt with the religions of the people of Aryavarta (India). We believe in the religion that has been expounded in the first 10 chapters as it is in harmony with the Vedic teachings, but we disbelieve in the false teachings of the *Puranas* (which are of a recent origin), the *Tantras* and the like books which we have condemned (in the 11th chapter).

A detailed statement of the contents of chapters dealing with religions other than Vedic.

In the twelfth chapter we have discussed the *Charavaka* faith as well as the *Jain* and Buddhist religions. The *Charavaka* greatly resembles the *Jain* and the Buddhist religions in being an atheistic creed and in many other respects.

It has greatly declined in our day but it is the most atheistic of all; hence it is absolutely necessary to check its activity. If nothing be done to eradicate false ideas and practices, disastrous consequences are sure to follow. The *Buddhist* and the *Jain* religions are also dealt with along with the *Charavaka* in the twelfth Chapter and we have set forth their points of agreement and of difference with one other. The reader should consult that Chapter for further information on the subject. In our criticism of the

Buddhist religion we have quoted the most ancient and authentic book of the Buddhists, such as *Dipavansha*, *Baudhamata Sangraha* and *Sarvadarshana Sangraha*, etc.

The following are the authentic books on the Jain religion :—

I.—Four *Sutra* books :—

- (1.) *Avārshya Sūtra*, (2) *Visheshūvashyaka Sūtra*, (3) *Dhisha Vaikālika Sūtra*, (4) *Pākspika Sūtra*.

II.—Eleven *Angas* (Limbs) :—

- (1.) *Acharāṅga Sūtra*, (2) *Sugadāṅga Sūtra*, (3) *Thānaga Sūtra*, (4) *Somavāṇya Sūtra*, (5) *Bhagavati Sūtra*, (6) *Inādādharmā Sūtra*, (7) *Upasakadashā Sūtra*, (8) *Antagadā Sūtra*, (9) *Anuttarovavai Sūtra*, (10) *Kapabadisayā Sūtra*, (11) *Puppyā Sūtra*.

III.—Twelve *Upāṅgas* (Sublims) :—

- (1.) *Upavāyi Sūtra*, (2) *Rāyapaseni Sūtra*, (3) *Jiwabhigama Sūtra*, (4) *Pannavāṇa Sūtra*, (5) *Jambudīrnapannati Sūtra*, (6) *Chandapannati Sūtra*, (7) *Surāpannti Sūtra*, (8) *Nirayavali Sūtra*, (9) *Kāpyāyā Sūtra*, (10) *Kayabadi Sayā Sūtra*, (11) *Puppyā Sūtra*, (12) *Puppyāchulyā Sūtra*.

IV.—Five *Kalpa Sūtras* :—

- (1) *Uttaradlujana Sūtra*, (2) *Nishitha Sūtra*, (3) *Vyavahāra Sūtra*, (5) *Jatikālpa Sūtra*.

V.—Six *Chhedas* :—

- (1) *Mahānishitha Vrihadvachachana Sūtra*, (2) *Mahānishi thala ghubāchanā Sūtra*, (3) *Madhyamavāchanā Sūtra*, (4) *Pṛtīdanirukti Sūtra*, (5) *Ogha nirukta Sūtra*, (6) *Paryūshanā Sūtra*.

VI.—Ten *payannā Sūtra* :—

- (1) *Chatussarawa Sūtra*, (2) *Pachchakhaṇḍa Sūtra*, (3) *Tadulvaipalyika Sūtra*, (4) *Bhaktiparigndua Sūtra*, (5) ... (6) *Chandavigaya Sūtra*, (7) *Ganivijaya Sūtra*, (8) *Murana Samadhi Sūtra*, (9) *Devendrastavana Sūtra*, (10) *Sansara Sūtra*, *Nandi Sūtra* and *Yogadhāra Sūtra* are also regarded as authentic.

VII.—Five *Panchāṅga* :—

- (1) Translations of the above books, (2) (Etymological explanations) of the above-mentioned books, (3) *Charni* Poetical expositions), (4) *Bhāsya* (Commentaries).

These four constitute what are called *Avayavas* (parts).

5. All the books (mentioned under the above headings) are original.

The *Dhundia* sect does not believe in the *Avayavas*. There are many other books besides the above that are believed in by the *Jainis*. Their religion is discussed in detail in the twelfth Chapter. There are millions of repetitions in the *Jain* books. It should be borne in mind that some of the *Jainis* are in the habit of disavowing books that fall into the hands of the *non-Jainis* or are published. They are, not at all, justified in doing so since books that are believed in by some, though repudiated by others, cannot be said to be unauthentic. Of course a book that is not believed in by any *Jaini* nor has even been is unauthentic, but there is not a single book (referred to by us in our criticism) which is not believed in by some *Jainis* at least; hence our criticism of a *Jain* book will hold good for him who believes in that particular book. But there are many *Jainis* who though they really believe in a book repudiate it in public controversy. The *Jainis* hide their books from *non-Jainis* and do not let others see them, because they are full of absurdities to such an extent that no *Jaini* could ever answer any objections urged against them. The best answer, however, that one could give to an objection raised against a false belief is to give it up.

In the thirteenth chapter we have discussed Christianity.

How to judge the spirit of an author's teaching. Its followers believe the Bible to be their Holy Book. For further information the reader is requested to consult the said chapter. Muhammadanism has been dealt with in the fourteenth chapter. Its followers hold the Qoran to be their sacred book. The reader is advised to consult this chapter for detailed information on the subject. Then we have given a brief summary of the teachings of the Vedic religion. Whosoever will read this book with a biassed mind will fail to understand what the author's aim (in writing this book) is.

There are four elements necessary to convey a complete sense of a passage, *vis.*, (1) *Akankashā*, (2) *Yogyata*, (3) *Asatti*, (4) *Tatparya*—

Akankasha consists in entering into the spirit of the speaker or the author.

Yogyata in the fitness or compatibility of sense. For instance, when it is said "water irrigates" there is nothing absurd in the mutual connection between the objects signified by the words.

Asatti consists in reading or speaking words in proper sequence, *i. e.*, without detaching them from their context.

Tatparya is to give the same meaning to the words of a writer or a speaker which he intended that they should convey.

There are many people who, through bigotry and wrong-headedness, misconstrue the meaning of the author. The sectaries are the greatest sinners in this respect because their intellect is warped by bigotry. Just as we have studied the Jain and Buddhist scriptures, the Puranas, the Bible and the Qoran with an unbiassed mind and have accepted what is good in them and rejected what is false and endeavour for the betterment of all mankind, it behoves all good men to do likewise. We have but very briefly pointed out the defects of these religions. The perusal of this book will help men to sift truth from error and to embrace the former and renounce the latter. It does not become wise men to mislead people. The ignorant are sure to misinterpret what we say, but if the wise will realize what our aim is in writing this book, we shall consider our labour amply rewarded. We place this work before all men in the hope that they will embrace the truth and make our labour fruitful. We consider it the first and the foremost duty of every man to publish the truth without fear or favour. May the Omniscient, Omnipresent, Supreme Spirit Who is the true personification of Existence, Consciousness and Bliss through His grace diffuse this spirit and give it permanency.

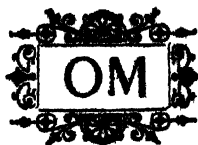
A word to the wise.

(SWAMI) DAYANANDA SARASWATI.

UDEYPUR, 1939 *Vikram*,
BHADARPAD SHUKUL PAKSH
(A. D. 1882).

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We repeatedly bow unto the Great Lord, the Supremely Conscious and Blissful Being.

CHAPTER I.

A HOLY PRAYER.

"MAYEST Thou (AOM)¹ O God, Who art (*Mitra*), Friend 'of all, (*Varuna*) Holiest of all, and (*Aryama*) Controller of the Universe, be merciful unto us. Mayest thou (*Indra*) O Lord Almighty, (*Brihaspati*) the Lord of the Universe, the Support of all, endow us with knowledge and power. Mayest Thou (*Vishnu*) O Omnipresent and (*Urkrāmā*) Omnipotent Being, shower Thy blessings all around us."

"We bow unto Thee (*Brahma*), O most Powerful Supreme Being. Thou alone art our Omniscient God whom we feel in the interior of our hearts. I will call Thee, Thee alone, my true God. Thy Will, as truly revealed in the *Vedas*, will I obey and preach. I will be truthful in word, deed and thought. Thou art my shelter. Mayest Thou protect me—Thy servant—who speaketh nought but truth, so that my understanding be firm in Thy Will; and never turn away from it. Thy Will is Truth and Righteousness. That which is contrary to it is Untruth and Unrighteousness. Mayest Thou again shelter and protect me.² O Lord, be merciful and

ओ३म् शन्नो मित्रः शं वरुणः शन्नो भवत्वयु॑ मा । शन्तु इन्द्रो बृहस्पतिः
शन्नो विष्णु॑ रुरुक्रमः ॥ नमो ब्रह्मणे नमस्ते वायो त्वमे॒व प्रत्यक्षं॑ ब्रह्मासि ।
त्वामे॒व प्रत्यक्षं॑ ब्रह्म॒वदिष्यामि॑ अत॒वदिष्यामि॑ स॒त्यं वदिष्यामि॑ तन्मा॒वतु॑
तदू॒कारम॑वतु । अव॒तु मा॒मव॑तुव॒कारम् । ओ३म् श॒न्तिश्श॒न्तिश्श॒न्तिः ॥

1 Generally written and pronounced as 'OM'. I have, for brevity, translated it into God, the detailed exposition of this word will follow later on — *Tr.*

2 This repetition is meant to emphasize the prayer for protection and shelter. Just as one, in ordinary language, says to another: "Go to the village go." By the repetition of the word 'go', he means to say—"go at once." Similarly, the devotee, by repeating this prayer for shelter and protection, wishes to emphasise that he prays for immediate protection at His Hands, so that he may have firm faith in truth and righteousness and hate untruth and unrighteousness.

grant this, my prayer, for which I shall feel grateful unto Thee for ever and ever. Peace ! Peace !! Peace !!!¹.

(In other words) Mayest Thou free us from all pain and grief, and always guide us to the path of rectitude which leads to true happiness, because Thou alone art true Bliss. Thou showerest blessings on all and bestowest beatitude on the truly righteous seekers after *Emancipation*.² Mayest Thou, O Lord ! Thyself of Thy grace, reveal Thyself in the hearts of all men whereby all may avoid sin and vice, and follow truth and virtue, and consequently, be freed from pain and sorrow, and enjoy *supreme bliss*.

THE HIGHEST NAME OF GOD AND OTHER NAMES.

'AOM' is the highest name of God ; it is composed of three letters, A, O, M. This one name comprises many other names of God. Thus, briefly—

A stands for *Virāt*, *Agni* and *Vishwa*, etc.

O " " *Hiranyagarbha*, *Vāyu* and *Tājas*, etc.

M " " *Ishwara*, *A'ditya* and *Prajñā*, etc.

It is clearly explained in the *Vedas* and other true *Shastras*, that wherever they treat of God ; all these names stand for Him.

There are no gods. The multitude of names like Indra signify not different Divine beings but different aspects of one Absolute Existence.

O.³ Why not take them to stand for other objects ? Do they not also mean earth, heaven, *devtās* as *Indra* and, in the Medical Science drugs such as green ginger.

A. Yes, they do, but they also mean Gods.

O. We believe that they only mean gods. Why do you not believe the same ?

1 The word *peace* is repeated three times because the devotee prays unto God to rid him of all kinds of pain and sorrow which is threefold *viz.* :—

Adhyātmika—Pertaining to body and soul as ignorance, lack of true knowledge, passions and hatred, physical pain and disease (as fever)

• *Adibhāutika*—Arising from the outside world, animate or inanimate ; as from one's enemies, tigers and snakes, etc

Adhidāivika—Arising from natural causes, such as excessive rains, extremes of heat or cold, or from mental worry or disquietude and distraction of the senses

2 The words *Emancipation*, *Liberation*, *Salvation*, *Final Beatitude* and *Supreme bliss* are all used synonymously in this book.—*Tr.*

3 Throughout this book wherever any subject is treated in the form of questions and answers, I have, for various reasons, used the letters O and A instead of the customary Q and A. O in such places stands for Imaginary Objector while A for the Author.—*Tr.*

A. What proofs have you in support of this assertion ?

O. They signify *devtās*¹ because the *devtas* are manifest and also good.

A. Is not God also Manifest ? Is there any one holier than, or superior to, Him ? Why do you not believe that these names signify God as well ? When God is Manifest and Incomparable, how can there be any one superior to Him ? There are many objections against your belief. Suppose, a man placed food before another and requested him to eat. Now, if that man were to reject that food and look for it elsewhere, he would not be considered wise ; because he rejects what he has and runs after what he has not. The same is true of your statement, because you refuse to accept that names like *Virat*, signify God—Who is Real and Whose existence is proved by every possible evidence—as well as the real tangible universe, etc. ; whilst you readily believe that they mean gods—who are neither real nor can possibly exist. You can neither substantiate your statement by authority nor by argument. The subject-matter should determine the meanings of these words. For instance, a man said to his servant ; “ Get me *saind-hava*.” Now that man, in order to find out what his master wants, ought to take time and place into consideration ; because *saind-hava* means salt as well as a horse. If it be meal time, he ought to bring salt ; while, if it be time for going out, he should bring the horse. If, however, he brings the horse at meal time and salt when his master wants to go out, his master will get angry and will, most likely, say : “ O you ignorant fellow ! What was the object of your bringing the horse at meal time, and salt when I was going out ; you are ignorant of the fitness of things. You ought to have taken time and place into consideration, and done what suited the occasion. You have failed to do that, you are, therefore, senseless. Get away from me”. It is clear, therefore, that a word ought to be taken to mean what fits in with the occasion, circumstances, and the subject under discussion.

VEDIC AND OTHER HOLY TEXTS IN SUPPORT OF THIS VIEW.

We quote the following authorities from the *Vedas* and the *Up-anishadas* in support of the statement that AOM and such other words, as *Virāt*, are the names of God.

1. Generally, though wrongly, translated into *gods* by the orthodox Pundits and the European scholars — Tr.

Yajur Veda, "AOM is the Great God Who is Omnipresent (like
XL—17. ether)."

Chhandogya "He alone, Whose name is AOM, Who is Immor-
Upanishad. tal, is worthy of our adoration and none other".

"All the *Vedas* and the *Shastras* declare AOM as the primary
Manduk and natural name of God. All others are His second-
Upanishad, I I. dary names."

"He, Whom all the *Vedas* declare worthy of homage, Whom all
Kath devotion and righteous actions lead to, and for Whose
Upanishad, realization, the life of *Brahmacharya* (chastity) is led,
VII, 15 is called AOM".

"He, Who is the Teacher of all, subtler than the subtle, Res-
plendent, Who can be known through understanding begotten of
Samadhi, i.e. 'superior condition' of the soul, when the mind is per-
fectly concentrated by means of psychical practices, is the Great
Being."

"Being All-glorious, some call Him *Agni*. Being Embodiment
Manu, of all true knowledge, others call Him *Manu*. Others
XII, 122, 123. call Him *Indra*, being All-powerful and Protector of
all. Others *Pranā*, as the source of all-life. Others, again, call
Him *Brahma*,¹ the Greatest of all beings".

ओ३म् स्वम्ब्रह्म ॥ यजुः ० अ ० ४० । मं ० १७ ॥

ओमित्येतद्क्षरमुग्रीयमुपासीत ॥ छान्दोग्य उप ० मं ० १ ॥

ओमित्येतद्क्षरमिदं सर्वं तस्योपव्याख्यानम् ॥ माण्डूक्य मं ० १ ॥

सर्वे वेदा यत्पदमामनन्ति तर्पांस सर्वाणि च यद्वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्तत्पदं सङ्ग्रहेण ब्रवीम्योमित्येतत् ॥

कठोपनिषत् । बह्वी ३ मं ० १५ ॥

प्रशासितारं सर्वेषामणीयांसमणोरपि ।

दक्षमामं स्वप्नधीगम्यं विद्यात्तं पुरुषं परम् ॥

एतमेके वदत्यग्निं मनुमन्ये प्रजापतिम् ।

इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम् ॥ मनु ० अ ० १२ ॥ श्लो ०

११२ । ११३ ॥

1. None of God's names are meaningless. They are all connotative, unlike what we see in the world, where a poor man is very often named *Dhanapati*—lord of riches.

"He is called *Brahmā*—the Creator¹ of the Universe; *Vishnu*—All-pervading; *Rudra*—Punisher of the wicked, whom He causes to weep; *Shiva*—Blissful and Benefactor of all; *Akshara*—Immortal, Omnipresent; *Sward*—Self-efulgent; *Kāldgni*—Cause of the *dissolution*² of the world and Regulator of time; *Chandramā*—the true Source of Happiness."

"He is One, but the wise call Him by different names; such as,
Indra, Mitra, Varuna, Agni,³ *Divya*—One who pervades all the luminous bodies, the source of light;
Suparnā—the Protector and Preserver of the Universe, Whose works are perfect; *Matrishwā*—Powerful like wind; *Garutmān*—Mighty by nature⁴".

Rig Veda,
Mandal 1,
22, 164.

"He is *Bhumi*—the abode of all, etc."

Yajur Veda,
XIII, 18.

Atharva
Veda. XI, 2,
2, 1.

"He is *Indra*, etc."

स ब्रह्मा स विष्णुः स रुद्रस्त्व शिवस्त्वोऽक्षरस्त्व परमः क्षरात् ।

स इन्द्रस्त्व कालाग्निस्त्व चन्द्रमाः ॥ कैवल्य उपनिषत् ॥

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यस्त्व सुपुणो गुरुतमान् ।

एकं सद्भिर्मा बहुधा वदन्त्यग्निं यमं मातरिश्वा नमाहुः ॥

ऋ ० मं १ । अनु ० २२ । सू ० १६४ । मं ० ६४ ॥

प्राणाय नमो यस्य सर्वमिदं वशो ।

यो भूतः सर्वं त्येष्वरो यस्मिन्सर्वं प्रतिष्ठितम् ॥ अथर्ववेदे कांड ११ ।

ऋ ० २ सू ० ४ । मं ० १ ॥

1. The word *Creator* is used in the sense of *Maker*, as according to the *Vedic* philosophy there is no such thing as creation or the evolution of something out of nothing—*Tr.*

2. He reduces all this visible and invisible world into its primary elementary condition at the end of creation, or one cycle of evolutionary existence—*Tr.*

3. The meanings of these names have been explained on the first page—*Tr.*

4. Other names we shall explain later on—*Tr.*

"We bow unto Thee, O *Prāna*,—who controls and governs the whole universe, just as the vital forces in the body control and govern the whole physical system, etc."

Sama Veda,
VII, 3 8, 16
2, 3, 2

From the consideration of the meanings of these quotations it must have become clear to the reader that AOM and such other names, as *Agni*, primarily only signify God as is evidenced by the expositions of the grammarians, philologists, etymologists, and with one of the primary, secondary and tertiary *Brahmānds*,¹ *Sutrakras*,² and other great teachers, sages and seers. It, therefore, behoves us all to believe the same. But it should be borne in mind that AOM is the name of God only (and of no other object—material or spiritual), whilst the application of such names as *Agni* to God is determined by two factors, *viz.*, the *subject under treatment* and the *adjectives* that qualify them. In other words, these names signify God in prayers, meditations, communions, or where such adjectives as Omniscent, Omnipresent, Holy, Eternal and Creator of the Universe qualify them. Whilst, where the things under discussion are mentioned as *created, protected or sustained, disintegrated* or where such qualifying words as *finite, visible* are used, they cannot be taken to signify God; because He is neither subject to such changes as evolution or dissolution, nor is He finite or visible. Therefore such names as *Virat, Agni* (as in the following quotations) signify material objects of the universe:—

Yajur Veda
Chap XXXI

"Then was created *Virat, etc.*"

"Thereafter was created *Bhumi*—earth."

इन्द्रो महना रोदसी पप्रयच्छुव इन्द्रः सूर्यमरोचयत ।

इन्द्रेह विश्वा भुवनानि येमिर इन्द्रेश्वानास इन्द्रः ॥ सामवे ० ७ प्र ० ३

अ ० ८ सू ० । १६ अ ० २ ख ० ३ सू ० २ मं ० ॥

भूरसि भूमिरस्यदितिरसि विश्वधाया विश्वस्य भुवनस्य धर्ती ।

पृथिवी यच्छ पृथिवी हँह पृथिवी मा हिंसी ॥ यजुः ० अ ० । मं ०

१३ । मं ० १७ ॥

ततो विराडजायत विराजो अधिपूवः ।

ओम् ह्रायुश्च प्राणश्च मुखाद्ग्निरजायत ।

तेन दे वा अयजन्त ।

प्रधानमिमयो पुरः । यजुः ० अ ० ३१ ।

1 Commentaries on the *Vedas* by ancient sages.—*Tr.*

2 Books on morals and domestic duties of man, etc.—*Tr.*

"Then did the Supreme Spirit manifest *Akasha*.¹
 From *Akasha* proceeded *Vāyu*, and *Agni* from
Vāyu, etc."

Taitreya
Upanishad.

Thus it is clear that these words ought to be understood to mean God where they have such qualifying words as Omniscient, etc. ; but, where desires, passions, feelings of pleasure or pain, finite knowledge and activity are spoken of, these words signify the soul ; where such words, as created, dissolved material, dead, inert, are found, they mean material objects as the sun, the earth. Now, we shall give the etymology of such words as *Virat* and show how they signify God :—

AN ETYMOLOGICAL EXPOSITION OF THE VARIOUS NAMES OF GOD.

- A {
1. *Virat* (from the root *Rajri* to illuminate, with the prefix *vi* and the suffix *kwip* added to it) signifies God, because He illuminates this multiform universe.
 2. *Agni* (from the root *anchu* which signifies *gati* and worship. *Gati* means to know, to move or go, to realize) connotes God, because He is all-knowledge, Omniscient and worthy of adoration, fit subject to be known, sought after and realized.
 3. *Vishwa* (from *vish* to reside) means God, because all the world and worldly objects dwell in Him and He resides in all of them.

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः ।

वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।

ओषधिम्योऽन्नम् । अन्नाद्रेतः । रेतसः पुरुषः ।

स वा एष पुरुषोऽन्नरसमयः ॥ तैत्तिरीय उपनिषद् ० ब्रह्मानन्दबल्ली

अनुवाक १ ॥

1. See Chapter VIII, where this quotation is fully translated. — Tr.

4. *Hiranyagarbha* (*Hiranya*—light and *garbha*—source) means One who is the source and support of all light and luminous bodies such as the sun. This is also substantiated by the *Yajur Veda*, which says :—
- “In the beginning was *Hiranyagarbha*—the One Lord of the creation. He sustains the sun and the earth. We adore Him—the all Blissful Being.”
5. *Vāyu* (from the root *Va* to move, to kill) means One who is the life and support of the Universe, the cause of its dissolution, mightier than the mightiest.
6. *Taijas* (from *Teja* to shine or enlighten) is One who is Resplendent and gives light to the sun and other luminous bodies.
7. *Ishwar* (from *Ish*—power, knowledge) is One whose knowledge and power are infinite.
8. *A'ditya* (from *a*—not, *do*—to break, decay) is One who never dies or decays—is Immortal.
9. *Prajna* (from *Pra*—perfectly and *Jna*—to know) One whose knowledge is perfect, Who is Omniscient.
10. Aom. (See above.)

Thus we have briefly described the meanings of the three letters A, O, M of the word AOM. Besides those already mentioned it also covers other names of God. Similarly *Mitra*, *Varuna*, and other names occurring in the *mantra* quoted at the head of this chapter are all names of God, because He alone is worthy of homage and adoration, who is *Varuna* (good, pure and holy), *i. e.*, Superior to others, in nature, attributes, power and good works. But God is called *Varuna*, because he is greatest among the great ; Holiest among the holy, and purest among the pure. There is no one equal to Him, nor shall any one ever be. How can then any one be greater than Him? Neither

हिरण्यगर्भः समवर्षतामे भूतस्य जातः पतिरेक मसीत् । स दाधार
पृथिवीं धामुतेमां कस्मे' देवाय हविषा विधेम ॥ यजु० अ० १३ । मं० ४ ॥

matter nor soul possesses such infinite powers and attributes as Truth, Justice, Mercy, Omnipotence, Omniscience. A thing that is true and real, has nature, attributes and characteristics also true and real. It behoves, therefore, all men to worship and adore God and God only, none besides Him, because, even the men of yore, saints or sinners as *Brahma*, *Vishnu*, *Mahādeva*, *Dāitya*, *Dānava*, believed in and worshipped Him and Him only. They adored no other God. We shall take up this subject in detail in the chapters on 'Divine Worship' and 'Emancipation.'

- O. The Words such like *Mitra* should be taken to mean *friend*, etc., and the words like *Indra*, etc., the well-known *devas*² of this visible universe.
- A. No, not here (*i. e.*, in the verses such as above, wherein prayers are addressed). A man, who is friend to one, is an enemy of another and indifferent to a third person. Hence *Mitra* here cannot be taken to signify an ordinary friend, but it here means God, because He is One who is an absolute Friend of all, unfriendly or indifferent to none. No man can ever be like Him. This is the *primary* meaning of the word. But its *secondary* meaning is an ordinary friend.
11. *Mitra* (from *umidā* to love) means God, because He loves all and is worthy of being loved by all.
 12. *Varuna* (from *vrin*—good or *vara*—to desire) is One who is best, holiest of all and desired and sought after by all righteous, pious and learned men who are seekers after truth and salvation.
 13. *Aryama* (from *re* to obtain, to go and *mang* to respect) is One who respects or rewards the good and, the just, and punishes the wicked—The Great Judge who gives souls the fruits of their deeds, good or evil.
 14. *Indra* (from *Idi*—power) is One who is all-powerful.
 15. *Vrihaspati* (*pa*—to protect or govern, *Vrihat*—great) is One who is greatest among the great, and governs the entire universe.

¹ See Chapters VII and IX.

² Generally, though wrongly, translated into *gods* by the orthodox *Pundits* and European scholars.—*Tr.*

16. *Vishnu* (*Vishri*—to pervade) is One who pervades all the universe, animate and inanimate.
17. *Urukramá* (*uru*—great, *krama*—energy) is One who possesses infinite energy.
18. *Brahma* (*vriha* or *vrihi*—to lord) is One who lords over all.
19. *Bhumi* is One who is the abode of all and greater than all.
20. *Surya* is One who is the life and light of the universe, animate or inanimate.
21. *A'tma* (*ata*—to pervade) is One who pervades the soul as well as the material universe.
22. *Paramátmá* (*para*—great, *átmá* see above) is One who is holier than the soul, subtler and more powerful than the soul and matter, who pervades and controls the soul.
23. *Parameshwar* (*Param*—great, *I'shwara*—powerful, see No. 7) is One who is All-powerful among the powerful, Almighty.
24. *Savitá* (*shun*—to create) is One who is the Creator of the universe.
25. *Deva* (from the root *diva*, which means to operate, desire to win, work, illuminate, praise, please, punish, sleep, desire and know) is One who operates in the universe and governs it and does all His works by His Own powers without help from others ; Who desires or helps the good and the righteous to win and is Himself invincible, gives all power and means to work ; Who knows everything and is just and glorious, illuminates and enlightens all, is worthy of praise, All-blissful, bestows happiness on others, punishes the wicked and gladdens the hearts of the good and Himself enjoys perpetual bliss ; Who has ordained night for all to sleep and rest, and is the cause of *dissolution*, when He causes souls to rest in the indefinable, imperceptible, primeval elementary matter—*prakrati* ; Whose will is holy and Who is desired and sought after by the good, and Who pervades all and knows all.
26. *Kuvera* (*kuvi*—to cover or spread) is One who covers all or overspreads all.

27. *Prithvi* (*prath*—to spread) One who has spread this extensive universe.
28. *Jala* (*jala*—to beat) One who beats or punishes the wicked and beats the atoms into shape, or beats them asunder in the Creation or Dissolution of the universe, respectively.
29. *Akash* (*kashri*—to illuminate or enlighten) is One who illuminates or enlightens the whole world.
30. *Anna* and *atta* (from *adu* to eat) is One who eats or absorbs into Himself or contains the universe, animate and inanimate. As grubs are born in the inside of the fruit of a Fig tree, live and die in the same, so is the universe born, lives and perishes¹ in God.
31. *Vasu* (*vasa*—to abide or dwell) is One who dwells in all things, and is the abode of all.
32. *Rudra* (*Rudri*—to shed tears), is One who makes the wicked and the unjust shed tears. It is said in the *Shatapatha Brahmana* "Whatever a man thinks, he speaks ; whatever he speaks, the same he acts ; whatever he acts, he reaps". In other words, a man reaps whatever he sows. When the wicked suffer pain in consequence of their sins at the hand of Divine Justice, they wail and weep. He is, therefore, called *Rudra*.
33. *Nardhana* (*Nard*—water and souls, *dyana*—abode) signifies, God, because He is the abode of souls and pervades them.
34. *Chandra* (*chadi*—to please) is One who is All-bliss, and gives pleasure and happiness to others.

अद्यतेऽपि च भूतानि तस्मादन्नं तदुच्यते ॥ १ ॥

अहमन्नमहमन्नमहमन्नम् । अहमन्नादोहमन्नादोहमन्नादः ॥ २ ॥

तैत्ति ० उपनि ० । अनुवाक २ । १० ॥

अप्ताचराचरग्रहणात् ॥ वेदान्तदर्शने । अ ० १ । पा ० २ । सू ० ६ ॥

यन्मनसा ध्यायति तद्वाचा वदति शब्दाच्चा वदति तत् कर्मणा करोति यत्कर्मणा करोति तदभिसम्पद्यते ॥ शतपथब्राह्मण ॥

आपो नारा इति प्रोक्ता आपो वै नरसूनुवः ।

तं वदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥ मनु ० ॥ अ ० १ खो ० १० ॥

1. i. e., reduced to its elementary condition.—Tr

35. *Mangala* (*magi*—has the same meanings as *gati*, see No. 2) is One who is All-blissful, and showers bliss on the soul.
36. *Budha* (*budha*—to know) is One who is All-knowledge and endows souls with knowledge.
37. *Shukra* (*shuchya*—to purify) is One who is All-holy, and by Whose contact souls are also purified.
38. *Shanaishchara* (*shanais*—with ease, *chara*—to go, eat) is One who reaches or gains access to all with ease, and possesses great fortitude.
39. *Rahu* (*raha*—to avoid, reject) is He Who is one without admixture of anything else, Who rejects the wicked, and frees others from the hands of the wicked.
40. *Kelu* (*kita*—to abide or reside and cure disease) is One Who is the abode of the universe, free from death and disease. He frees the *emancipated* souls from disease and suffering during the period of *Salvation*.
41. *Yajna* (*yaja*—to shine, worship, combine, devise and give) is One who combines the different elements together and evolves this world and its objects out of them, Who is worthy of being worshipped by the wise, was worshipped by all the sages and seers from *Brahma* downwards and will always be. He is the Omnipresent God. "*Yajna* is the Omnipresent God", says the *Shatapatha Brahmana*.
42. *Hotā* (*hu*—to give or take) is One who gives all that is worth giving to souls and takes from them what is worth taking.
43. *Bandhu* (*bandha*—to bind, connect) is One who keeps all the worlds bound by laws to Himself, and helps to keep them in order so that they cannot move out of their orbit or the laws of their constitution. He is like a brother unto all the world and supports, protects, and gives happiness to all.
44. *Pitā* (*pa*—to protect, rear) One who protects all. Just as a *father*, through paternal love and kindness always desires the good of His children, even so does God—the *Father* of all—desire happiness for all.

45. *Pitāmaha*—The Father of fathers.
46. *Prapitāmaha*—The Great-Grandfather.
47. *Māta*—God is named *mata* (mother), because He has happiness and prosperity of all souls at heart just as an earthly mother, out of extreme love and kindness, desires happiness and prosperity for her offspring.
48. *A'charya* (*chura*—to conduct, move, go and eat) God is called so because He is the source of all true knowledge and righteousness. It is through Him we receive knowledge, and live virtuous lives.
49. *Guru* (*Gree*—to speak) the Teacher of all true knowledge and learning Who revealed the Word of Salvation (*Vedas*) in the beginning of the world, the Teacher of even all the early teachers such as *Agni*, *Vayu*, *A'ditya*, *Angira* and *Brahma*. He is Immortal, says the *Yogashastra*. "He is the Samadhi 26. Teacher of even the most ancient teachers. He is Immortal. Time cannot influence Him."
50. *Aja* (*aja*—to combine, join, manifest or evolve) is One who combines the elements and atoms properly, and evolves the world out of them ; unites bodies with souls, and brings them out into the world, which is called their birth. He is Himself never born.
51. *Brahma* (*brihi*—to develop, multiply) is One who has created the world and multiplies it.
52. *Satya* (*sat*—to exist) is One who is the true embodiment of existence among all existences.
53. *Jnāna* is One who knows all the world, animate and inanimate. "The Great God is *Satya*, *Jnana* and *Ananta*."—*Treyteya Upanishad*.
54. *Ananta* is One who has no limitations, boundaries, end or dimensions.
55. *Anādi* is One who has no beginning, nor a first cause.
56. *Ananda* is One who is AN-blissful and endows the emancipated souls with bliss and bestows happiness on the good and the righteous.

स पूर्वेषामपि शुद्धः कालेनानवच्छेदात् ॥ योगसु ० समाधि पाद
सु ० २६ ॥

57. *Sata* (*asi*—to be) is One who exists in all times, the past, the present and the future, and is not limited by time.
58. *Chit* (*chiti*—to know) is one who is a truly conscious Being and endows souls with true knowledge of right and wrong.
59. *Sachidānanda* (*sata*+*chit*+*ananda*) is One who is a truly conscious, blissful Being.
60. *Nitya*—Firm, Immortal, Eternal.
61. *Shadha* (*shudi*—to purify) is One who is Himself pure and purifies others.
62. *Mukta* (*muchlari*—to free) is One who is always free from all sin and impurity, and frees souls from sin and suffering.
63. *Nitya shudha budha mukta subhava* is One who is Eternal, Holy, Omniscient and Free.
64. *Nirākāra* (*nir*—no, *akār*—form) is One who has no form nor body nor is ever embodied.
65. *Niranjana* (*Nir*—no,—*anju*—form, colour, immorality, disorder) is One who is free from immoral conduct, disorders, etc., nor is He the object of senses such as the eyes.
66. *Ganapati* (*Gana*—host, *pati*—Lord) is One who is the Lord of host, *i. e.*, of all the Material and Spiritual world, which He also protects.
67. *Ganesha* (*Gana*—host, *Isha*—Lord), Lord of Hosts.
68. *Vishveshwara* (*Vishwa*—universe, *Ishwara*—Lord), Lord of the Universe.
69. *Kutस्था*, is One who pervades all, supports all, and yet Himself undergoes no transformation.
70. *Devi* has the same meanings as the word *Deva*, which is of Masculine gender, whilst *Devi* is of feminine gender. God has names in all the three genders.
71. *Shakti* (*shatri*—power) is One who is powerful enough to create the world.
72. *Shri* (*shrinya*—to serve) is One who is served by all saints, sages and seers.
73. *Lakshmi* (*Laksh*—to see and mark) is One who sees all the universe and endows it with distinguishing

marks or features, as bodies with eyes, ears, etc.; trees with leaves, fruits and flowers; liquids and solids with different colours as black, white, red, etc.; earth with dust and rock, etc.; and sees them all. He is the most beautiful among the beautiful. The chief aim of the *Vedas* is to teach, of the *Yogis* and wisemen to realize Him.

74. *Saraswati* (*sri*, to achieve and know) is One who is possessed of infinite knowledge of the universe, of words, their objects and their relations.
75. *Sarvashaktimān*, one who does not require the assistance of another in accomplishing His works, Who by His Own innate power does all His work.
76. *Niyayādhāri*. *Niyāya* is what is proved to be true by all the eight kinds of evidence such as, Direct Cognition, Inference, Analogy. It is the dispensing of justice without favour or partiality. *Niyāyadhāri* is One who practices *Niyāya*, i.e., truth, justice and righteousness.
77. *Dayalu* (*Daya*—to give, take, go, know, protect injure) is One who makes you fearless, knows all, protects the good, and punishes the wicked.
78. *Adwaita* is One who is only one, and indivisible without any admixture, either of the *same kind* (as, man and man are of the same kind), or of a *different* kind (as trees and rocks are of different kinds from man), or made up of *different parts*. Consequently there is no relation of whole to its parts, as of body with its parts such as, eyes, ears.
79. *Nirguna* is One who is free from the (distinguishing) properties of *matter* such as, *Satwa*, *Rajas*, *Tama*,¹ colour, taste, touch, smell and of the *soul*, such as finite power and knowledge, ignorance, passions and desires, and pain of all kinds. This definition is substantiated by the authority of *Upanishada*. "He is free from sound, touch, colour, and such other qualities."
80. *Saguna*² is One who possesses such attributes, as perfect knowledge, perfect bliss, purity, infinite power.

1. See Chapter VIII, for their meanings.—*Tr.*

2. Possessed of certain specific attributes,

Everything in this universe is *saguna* (positive) and *nirguna*¹ (negative.) For instance, the material objects are called *nirguna*, because they are void of the properties and powers of conscious beings, as will and feelings. Whilst they are also *saguna* (positive), because they possess their own material properties. The same is true of God. He is *saguna*, when He is looked upon as possessed of His own attributes, as Omniscience, Omnipotence, but He is also *Nirguna*, being free from the properties of matter and soul.

81. *Antaryāmi* is One who pervades the animate as well as the inanimate universe, and controls it.
82. *Dharma Raja* is one who is free from sin and evil, and rejoices in truth, justice and righteousness—The Great Judge.
83. *Yama* is One who governs all, administers justice to all and is the personification of Justice.
84. *Bhagwān* (*Bhaga*—to serve) is One who is possessed of all might and power, and is worthy of being served and worshipped.
85. *Manu* (*mana*—to know) is He Who is the true embodiment of knowledge, and worthy of being known and believed.
86. *Purusha* (*Pree*—to fill, sustain) is One who fills the whole universe.
87. *Vaishwambhara* is One who sustains and preserves the world.
88. *Kāla* (*kala*—to count) is One who counts and classifies the material objects and souls.
89. *Shesha* is One who undergoes no change during Creation or Dissolution. He is the one Unchangeable Eternal Being.
90. *A'pta* (*āplri*—to pervade) is One who pervades the universe, is filled with all true knowledge and righteousness, is the true Teacher of all, accessible only to the good and the righteous, and free from such bad attributes, as dishonesty, fraud, etc.

1. Devoid of certain specific attributes.

91. *Shankara* (*sham*—good, *karam*—from *dukram*—to do) is one who is the Benefactor of all, and Giver of happiness.
92. *Mahādeva* (*mahā*—great + *deva*) is One who is greatest among the great, the good, and the learned, and is the Light of the world.
93. *Priya* (*Preen*—to please and desire) is One who gladdens the good, the righteous and the true seekers of salvation, and is worthy of being sought after—The embodiment of Love.
94. *Swayambhu* (*Swayam*—self and *bhu*, to be) is One who is Self-existent, Uncreated.
95. *Kavi* (*ku* = word) is One who is all-knowledge and reveals true knowledge through His Word (The *Veda*).
96. *Shiva* is One who is all Bliss and the Giver of happiness to all.
97. *Swardt*—Self effulgent.
98. *Suparṇā*—the Protector and Preserver of the Universe.
99. *Matrishwā*—Powerful like wind.
100. *Garutmán*—Mighty by nature.

We have here explained the meanings of only one hundred names, but there are millions of other names of God besides these. His names are without number, because His nature, attributes and activities are infinite. One name stands for each of them. These hundred names are like a drop in the ocean. In the *Veda* and the *Shastras*, the infinite attributes, powers, characteristics of God, are described, and can be learnt by the study of those books. A perfect knowledge of even other subjects can only be gained by those who study them.

Why has this work not been commenced with a benedictory and auspicious porolgue ?

O.—How is it that you have set down nothing in the way of *manglacharana*¹, like other authors, who do it in the beginning, the middle and the end of a book ?

यान्यनवद्याति कर्माणि तानि सेवितव्यानि नो ह्यत्राणि ॥

तैत्तिरी ० उप ० । ११

1. The custom of writing set words and phrases, indicative of suspiciousness in the beginning, middle and end of a book by way of Prologue, Interlounge (I owe the reader an apology for coining this word) and Epilogue.—Tr.

A.—Because it is not right to do so. He who only writes good things in the beginning, the middle and the end of his book, would write bad things in the intervening parts of the book. Says the *Sāṅkhya Śāstra* “*Manglācharana* consists in constantly obeying the Will of God by the practice of truth, and justice, without prejudice or partiality, as enjoined by the *Vedas*, under all conditions and circumstances.” Throughout his book, from beginning to end, an author should write honestly and justly, what is true and only that. This is *manglācharana*. It is not *manglācharana* to write what are true things at one place, and those that are false at another. This practice of *manglācharana* is nowhere to be found in the *Vedas* or the *Śāstras*—the books of sages and seers. They either begin with the word *atha* (Now) or AOM. We quote the following as corroborative of our position :—

“(Atha), Now we shall discourse on the ‘Science of language’” *Mahābhāṣya*.

“Now we shall discuss the ‘Science of morals’”, i. e., after the study of the *Vedas*. *Purva Maimāṇṣā*.

“Now we shall describe in detail the chief features of religion”, and so on. *Vaisheshika Śāstra*.

“Now we shall teach the science of *Yoga*.”—*Yoga Śāstra*. The *Rig Veda* begins with the word ‘*Agni*’.

“अथ शद्धानुशासनम्” अथेत्ययं शब्दोऽधिकारार्थः प्रायुज्यते ।

इति व्याकरणमहाभाष्ये ।

“अथातो धर्मजिज्ञासा” अथेत्यनन्तर्यं वदार्थयनानन्तरम् ।

इति पूर्वमीमांसायाम् ।

“अथातो धर्मं व्याख्यास्यामः” अथेति धर्मकथनानन्तरम् । कर्ण विशेषेण व्याख्यास्यामः । वैशेषिकदर्शने ।

“अथ योगानुशासनम्” अथेत्ययमधिकारार्थः योगशास्त्रे ॥

“अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः” सांसारिक विषयभोगानन्तरं त्रिविधदुःखात्यन्तनिवृत्त्यर्थः प्रयत्नः कर्तव्यः ।

सांख्यशास्त्रे ॥

“अथातो ब्रह्मजिज्ञासा” इदं वेदान्तसूत्रम् ।

“ओमित्येतदक्षरमुदगीयमुपासीत” इदं छान्दोग्योपनिषद्वचनम् ।

“ओमित्येतदक्षरमिदं सर्वं तस्योपब्याख्यानम्” इदं च मायद्वन्द्वो-
निषद्वचनम् ॥

The *Yajur Veda* begins with the word 'It'.

The *Sāma Veda* " " 'Agni'.

The *Atharva Veda* " " 'Ye trīṣkaptā'.

In no case do the *Vedas* and the *Shastras* begin with "I bow unto the god *Ganesha*," etc. Wherever even *Vedic* scholars start with *Hari Aom*, they have contracted this pernicious habit from the *Paurāṇiks*¹ and the *Tantriks*.² Nowhere in the the *Vedas* and *Shastras* is the word 'Hari' written in the beginning. Hence a book ought to start either with *Athā* (Now), or *AOM*.

We have, in this Chapter, briefly discoursed on the different names of God. In the next, we shall treat of the 'UPBRINGING OF CHILDREN.'

THE END OF CHAPTER I

¹ Believers in the *Purāṇas*—books on Indian Mythology.—*Tr.*

² Followers of *Tantras*—books on *Vam Marg*, a religious sect whose tenets are discussed in the 11th chapter of this book.

CHAPTER II.

THE UPBRINGING OF CHILDREN.

*Mātrīmān Pitrimān A'charyavān Puruṣo Veda—Śatapatha
Brahmana.*

“**V**ERILY, that man alone can become a great scholar who has had the advantage of three good teachers, *vis.*, father, mother, and preceptor.” Blessed is the family, most fortunate is the child whose parents are godly and learned. The mother's healthy influence on her children surpasses that of everyone else. No other person can equal a mother in her love for her children, or in her anxiety for their welfare. This explains the use of the word *Mātrīmān* in the above quotation, meaning thereby :—“He alone is said to have a mother whose mother is devout and learned.” Blessed is the mother who never ceases to impart a religious tone to the mind of her child from the time of conception till his knowledge is perfected.

It behoves both parents before, during, and after conception to avoid the use of such foods and drinks as are intoxicating, decomposed (Lit. foul-smelling), non-nutritious (Lit. dry), and prejudicial to the growth of the intellect; and to use those articles that are productive of mental tranquility, health, strength, intellect, energy, and good temper—qualities that go to make a man refined. Such foods are milk, butter, sugar, cereals, etc.,—foods and drinks that help to make the reproductive element (both male and female) of the highest quality, free from all faults and imperfections. They should follow the rules of sexual intercourse, which are as follow :—

From the time of menstruation to the 16th day following is the proper time for (sexual intercourse) barring the first four days and

मातृमान पितृमानाचार्यवान् पुरुषो वेद ॥ शतपथब्राह्मण ।

In the text the word *mata*, *i e.*, mother preceeds the word *pita*, *i e.* father. In the *Sanskrit* language and all vernaculars derived from it, it is an invariable practice to use the word *mata* before the word *pita* whenever they happen to come together—*Tr.*

Not only this but the word wife comes before the word husband and the name of the wife before that of the husband. We speak of Sitaram and not Ramsita. This shows in, what veneration the female sex was held by the ancients.—*Rama Dev.*

the 11th and 13th of the (lunar) month ; so that there are altogether left ten nights out of which it is best to chose one for sexual intercourse.

After the 16th day there should be no sexual intercourse till the return of the aforesaid period, or, in case of pregnancy for one year. At the time of sexual intercourse husband and wife should be perfectly healthy, mutually happy, and free from sorrow. In the matter of diet and dress they should follow the rules laid down by *Charak* and *Sushrut*,¹ and in the matter of keeping each other happy they ought to practice the system taught by *Manu*. During the time of conception the mother ought to be very careful as to her diet and dress. Till the birth of the child those articles only should be used as are productive of intellect, strength, beauty, health, energy and mental tranquility, and such other good qualities.

After the child is born and its cord has been tied, it ought to be bathed with scented water, and *Homa*² performed with scented clarified butter. The mother should also be well looked after in the matter of bath, diet, etc., so that both mother and child may gradually gain in health and strength. The child's mother or wet-nurse should take such foods and drinks as are productive of good qualities in the milk. The mother should suckle the child only for the first six days, thereafter the wet-nurse ; but the parents should see that the wet-nurse gets good food and drink. If the parents be too poor to afford a wet-nurse, cow's or goat's milk diluted with an equal quantity of water should be used ; and such drugs as are productive of intellect, energy, and health should be added to the milk after being well soaked in pure water boiled, and strained. After confinement the mother and the child should be removed to another room, where the air is pure, and which is well furnished with scented and beautiful things. They should move about in a pure atmosphere. When neither the wet-nurse nor milk (cow's or goat's) can be procured, the parents should do what they think best at the time ; but they must remember the child's body is made up of the elements derived from the body of the mother, which fact accounts for the mother getting weaker after each confinement. It is best, therefore, for the mother not

1. Two great authorities on Medical Science in *Sanskrit*.

2. See Chapter III.

to suckle her child. Plasters should be applied to the breast that will soon dry up the milk. By following this system the woman becomes strong again in about two months. Till then the husband should have thorough control over his passions, and thus preserve the reproductive element. Those that will follow this plan will have children of a superior order, enjoy long life, and continually gain in strength and energy so that all their children will be of a high mental calibre, strong, energetic, and devout. The woman should have her reproductive organs properly seen to, and the husband should practice continence.

A mother should so instruct her children as to make them refined in character and manners, and they should never be allowed to misconduct themselves in any way. When the child begins to speak, his mother should see that he uses his tongue properly, so as to pronounce letters distinctly in the right place and with the right amount of *effort*. For pronouncing the letter 'p' for example, the right place is the lips and the amount of 'effort' required is what is called *Full*. In speaking, vowels should be *exactly timed*—short, long, or prolonged as the case may be. She should try to cultivate a sweet, subdued and pretty voice in her child. In his speech, letters, syllables, words, conjoined words, and stops should be distinctly discernible. When he begins to talk and understand a little, he should be taught how to address his superiors and inferiors, father, mother, king and a learned man, and how to conduct himself in their presence ; so that he may never be slighted in company, but be always treated with respect. Parents should endeavour to inculcate in the minds of their children an intense desire for the love of knowledge, elevating company, and control of the senses.

Children should avoid useless playing, crying, laughing and wrangling. They should not give way to excess of pleasures and sorrows, nor become completely engrossed in a thing. Jealousy and malice they should not harbour. They should never handle or rub the reproductive organs, as it causes the loss of the reproductive element and, consequently besides soiling the hand, leads to impotence. The parents should try, in every possible way, to develop in their children such sterling qualities as truthfulness, heroism, patience, cheerfulness, etc. When children attain to the age of 5 years, they should be taught the *Sanskrit* Alphabet, as well as that of foreign languages ; thereafter the parents should make them

understand and learn by rote such verses (*Vedic*), poetical pieces, aphorisms, prose passages, etc., as are full of good precepts, inculcate truth and virtue, love of knowledge and God ; and give advice as to the general behaviour towards father, mother, sister and other relatives, friends, teachers and other learned men, guests, king, fellow-subjects and servants, so that they may not, as they grow up, be duped by any *unprincipled* person. They should also counsel them against all things that lead to superstition, and are opposed to true religion and science, so that they may never give credence to such imaginary things as ghosts (*Bhuts*) and spirits (*Preta*).

Preta (in Sanskrit) really means a dead body, and *Bhuta* means who is deceased.

In support of this contention we quote *Manu*—

“ After his death, the pupil who helps in cremating his teacher’s
Manu V, 65. *Preta* is purified in ten days together with other people who carry the *preta* to the crematorium.”¹

It is clear, then, that *Preta* in the above quotation cannot mean anything else but the dead body. After the body has been cremated, the dead person is spoken of as *Bhuta*, i. e., deceased—one who lived but does not live now. All those that are born and cease to breathe after having lived in the present are spoken of as *Bhutasth*, i. e., deceased. Such has been the belief of all learned men from *Brahma* to the present day. But we do not wonder that one, who is ignorance-ridden, superstitious, and associates with low people, is constantly troubled by all sorts of ghosts, spirits, and devils, in the shape of fear and doubt. When a person dies, his soul, by Divine laws, takes on a new body—to reap the fruit of his deeds, according to their nature, in pleasure and pain. Breathes there a man who can undo this eternal law of God ?

People ignorant of the principles of Medical and Physical Sciences look upon persons afflicted with physical and mental diseases, such as high fever and lunacy, as possessed of devils (*Bhut* and *Preta*). But instead of having such persons treated medically,

शुरोः प्रेतस्य शिष्यस्तु पितृमेधं समाचारम् ।

प्रेतहारैः समं तत्र दशरात्रेण शुष्यति ॥ मनु ० अ ० ५ । ६५ ॥

1. This verse from *Manu* has been quoted by the author for the sole object of supporting his statement regarding the meaning of the word *Preta*. But it does not follow that the author believes in the superstition inculcated by the verse which is clearly an interpolation in *Manu*.—Tr.

dieted properly, otherwise cared for, they trust them to such rogues, scoundrels, cheats, idiots, profligates and extremely low, selfish, despicable and dirty charlatans as victimize them by their trickery, quackery, so-called charms, and magic incantations. They waste their money and bring misery and suffering on their children by the increase of disease. When these people who really have 'more money than brains' go to those ignorant, wicked and mean rascals and say to them "Sirs, would you kindly tell us what is wrong with such and such a person or child"? they are answered this:—"He is possessed with a big devil or ghost, *Bhairava* (god of drink) or *Shilla* (goddess of small-pox). It will never leave him unless you adopt proper means for its removal. It may even take his life, but if you offer us a round sum, or give us a present, we will exercise the devil out of him by incantations, recitation of magical formulæ and prayers, etc." Then those ignoramuses and their friends say "Please, Sirs, cure him though it may cost us our last penny". On this the rogues feel triumphant and say "Well, bring us such and such material, our fee, offerings to the god, and presents to ward off the influence of unlucky stars." Then, they sing, beat upon drums, play on castanets, cymbals, etc., in front of the man who is supposed to be possessed of a devil; by and by, one of those scoundrels begins to dance and skip about as if in a fit of madness and says "I will even take his life". and the ignoramuses fall at the feet of that mean rascal, saying "O! save him Sir! save him. You shall have anything you like". Upon this the rogue says "I am *Hanuman*"; bring me my offerings—sweets, oil, a basket of loaves and a red dress." Or "I am god, or *Bhairava*, bring me five bottles of liquor, twenty fowls, five goats, sweets, and clothes", and when these dupes answer "You shall have anything you like"—the rogue begins to skip about and dance still more. But if a sensible man were to give them an offering of a good thrashing or shoe-beating, kicking or smacking on the face instead, their *Hanuman*, god, or *Bhairava* is at once propitiated, and they immediately take their heels as all this quackery is simply meant for robbing the simpletons of their money.

1. In Pauranic Mythology the monkey-god who helped Rama—the incarnation of Vishnu to defeat Ravana—the Rakshash king of Ceylon. He was a historic person who was afterwards deified. He was a brave and learned man—well read in the Vedas—who was commander-in-chief of Rama's forces.—*Rama Deva.*

Similarly, when these ignorant people go to an astrologer and say "O Sir! what is wrong with this person"? He replies "The sun and other stars are maleficent to him. If you were to perform a propitiatory ceremony, or have magic formulæ chanted, or prayers said, or specific acts of charity done, he will recover. Otherwise I should not be surprised, even if he were to lose his life after a long period of suffering."

Inquirer—"Well, Mr. Astrologer, you know, the sun and other stars are but inanimate thing like this earth of ours. They can do nothing but give light, heat, etc. Do you take them for conscious being possessed of human passions, of pleasure and anger, that when offended, bring on pain and misery, and when propitiated, bestow happiness on human beings?"

Astrologer—"Is it not through the influence of stars, then, that some people are rich and others poor, some are rulers, whilst others are their subjects?"

Inq.—"No, it is all the result of their deeds—good or bad."

Ast.—"Is the *Science of stars* untrue then?"

Inq.—"No, that part of it which comprises Arithmetic, Algebra, Geometry, etc., and which goes by the name of Astronomy is true; but the other part that treats of the influence of stars on human beings and their actions and goes by the name of Astrology is all false."

Ast.—"Is then the *horoscope* of no value?"

Inq.—"No, and it should be named not *horoscope*, but *death-knell of happiness*; because the birth of a child gladdens every heart in the family, but this happiness lasts only so long as the *horoscope* is not cast, and the *aspect* of the planets is not read out to the parents."

When the priest, after the birth of the child, suggests the casting of a *horoscope*, his parents say to him. "Oh, Sir! Cast a very good *horoscope*." Then the astrologer brings the *horoscope*, well bespangled with red and yellow lines if they be rich, or a plain one if they be poor. They ask him if the *aspect* is beneficent. He answers "I will read it out to you as it is; his *stars of nativity* are good, and so are the stars that govern the relation of social intercourse, consequently he will be a rich man and will make a name for himself; he will command respect among his associates; will have

good health ; and be a ruler among men." Upon hearing this, the parents say "Well done Sir ! Well done ! You are a very nice man." The astrologer thinks it would not pay him to say nice things only, so he adds "These are all his lucky stars, but there are others* that are *maleficent*. On account of the position of such and such stars he will meet with his death in his 8th year." On hearing this, all their happiness is converted into great distress, and they say to the astrologer "Oh Sir ! What shall we do ? What shall we do now ?" The astrologer answers "Propitiate the stars". They ask "How can we do it ?" He says "Do such and such an act of charity, have the hymns relating to the stars chanted, feed the priests, and it is *very likely* that the maleficence of the stars will be warded off." The qualifying words *very likely* have been used by way of precaution, because, if the child died he could say "How could I help it ? I cannot override the will of God. I did my utmost and so did you, but it was so ordained from the first on account of his mis-deeds in the previous life." But, if the child lived he could say "Behold the power of our incantations, gods and priests ; I have saved the life of your child." But really, if their incantations and prayers fail, and the child die, these rogues should be made to pay double or treble the money given them, and if the child lives, they should still be made to pay because, as they themselves say, there is no soul living that can undo the law of God or evade the consequence of one's deeds. The parents can say to them "This child has survived in consequence of his deeds, and according to the laws of God, and not through your help." The same answer should be given to *Gurus* (so-called spiritual fathers or teachers), who prescribe certain acts of charity to their dupes and then appropriate the gifts themselves, as has been given to the astrologers above. Lastly, a word about *Shitla*¹ and *Charms*. These are nothing but downright frauds and quackery. Should any one say : "If I were to give a charmed bangle or locket to any person, my god or saint would ward off all evils from him through the power of the charm or of incantations". To such a person the following questions should be put : "Can you by your charms evade death, or the laws of God, or the consequences of your deeds ? Many a child dies in spite of your charms and incantations ; ay, even your own children die ; why

1. Small-pox,—It is looked upon as a goddess by the superstitious people in India

can't you save them? Will you be able to save yourself from death?" These questions, that rascal and his fraternity can never answer, and they soon find that the game is not worth the candle.

Therefore, it behoves all to do away with all kinds of false and superstitious practices and do all in their power to promote, in return for their services, the welfare of those pious, learned men, who are devoted to their country and are altruistic teachers of humanity, teaching and preaching to all without the least amount of hypocrisy.

All alchemists, magicians, sorcerers, wizards, spiritists, etc., are cheats and all their practices should be looked upon as nothing but downright fraud. Young people should be well counselled against all these frauds, in their very childhood, so that they may not suffer through being duped by any unprincipled person. They should also be taught that the preservation of the reproductive element begets happiness and its loss the reverse. *He, in whose body, it is well preserved, gains in health, strength, energy and intellect; and, consequently feels happy.* The only way to preserve it is to keep aloof from hearing and reading obscene literature; associating with libidinous people, indulging in lascivious thoughts; looking upon women (with an eye of lust); engaging in conversation with them; embracing or having sexual intercourse with them. Children should be taught to lead a pure and virtuous life; and devote themselves to the acquisition of perfect knowledge and culture.

He, in whose body the reproductive element is not preserved, becomes impotent, void of good qualities, and suffers from spermatoria and such like diseases. He is, in fact, a ruined man, through loss of health, strength, intellect, courage, pluck, energy, patience and such other good qualities. Parents should not neglect to impress upon their children that, if they fail to acquire knowledge and wisdom, and preserve the reproductive element when young, they will never have again another chance like this in this life. They must bear in mind that it is only so long as the parents are alive, and able to look after the household, that they can prosecute their studies, and perfect their bodies. Both the father and the mother should also advise them regarding other necessary matters. This is the reason the words, *Matriman* and *Pitriman*, appear in the quotation heading this chapter. The mother should instruct them from birth to the 5th year, and the father from the 6th to the 8th. In the

beginning of the 9th year *Dwijas*¹ should, after their *Upnayan*² ceremony has been performed, send them to school (*Acharyakul*),³ where the teachers are thorough scholars, imbued with piety and well versed in all the sciences. *Shudras* should also send their children to school, but without performing their *Upnayan*.

Those children alone become well-behaved, refined, and scholarly, whose parents do not indulge them ; but on the other hand, always reprimand them when necessary. Says *Patanjali*, in his *Mahabhashya* :—

“ Those parents and tutors who are not slow to reprimand their *Mahabhashya* children and pupils (when needed) are as if giving VIII, 1. 8. them a drink of immortality ; but those who indulge them are, in fact, giving them poison, and are thus the cause of their ruin, because indulgence spoils children, whilst (occasional) reproof develops good qualities in them”. Children should also feel pleased when reprimanded, and feel uneasy when fondled. But parents and teachers should never reprimand them out of malice or spite. Outwardly they should keep them in awe ; whilst inwardly they should be tender hearted and kind to them. Likewise they should advise them to abstain from stealing, sexual abuse, contracting habits of indolence, arrogance, drunkenness untruthfulness, malevolence, wickedness, malice, jealousy, blind passion ; and to cultivate good qualities, such as, truthfulness, virtue.

सामृतैः पाणिमिर्जन्त गुरवो न विषेक्षितैः ।

साक्षनाश्रयिणो दोषास्ताडनाश्रयिणो गुणाः ॥ महामाष्य । अ० ८ । १ । ८॥

1. Persons of the three upper classes are called *Dwijas* or the *twice-born*, because of their rebirth through the acquisition of knowledge and culture. First is the physical birth, whilst the 2nd is their spiritual birth. The three upper classes are : *Brahmans*, *Kshatryis* and *Vaishayas*. The reader is referred to the 4th Chapter, for detailed information regarding this subject—*Tr.*

2. The ceremony of initiation into knowledge ; it is performed just before a student leaves home for the seminary ; in this ceremony he has to take vows of living a chaste life, of truthfulness, of devotion to studies, etc —*Tr.*

3. *A'charyakula* is the academy for the education of the children of all *Classes*. In this institution the teacher is not a mere tutor, he is also *loco parentis* (See Appendix).

This system of education has been revived after the author's death by his followers. There are at present three Gurukulas or residential colleges for teaching the Vedas conducted on these lines. The biggest is at Kangri, Haridwar. It teaches up to the degree-standard and has trained out many graduates. The second one is at Bindraban. At present it teaches up to the Matriculation. The third one is at Deolali in the Bombay Presidency—*Ram Dev*

Once a person has committed theft or sexual abuse or has spoken an untruth in your presence you can never respect or trust him any more. A broken pledge injures a man's character more than anything else. Therefore, once you make a promise, keep it ; suppose, you say to a man ; " I will meet you at such and such a place and time " or " I will give you such and such a thing, at such and such a time " ; but always keep your promise ; otherwise no one will ever trust you. All should, therefore, speak the truth and keep their word. One should never be vain. Deceitfulness, hypocrisy, and ingratitude are painful even to the soul that harbours them. How much more so then to others ? It is *hypocrisy* to believe one thing and say another, and thus mislead people in order to gain selfish ends. *Ingratitude* is that condition of mind in which you do not feel thankful to one who has been good and kind to you.

A child should not lose his temper, or say a rude word ; he should rather cultivate a speech that is pacific and sweet. He should avoid useless talk, and speak only as much as is necessary, neither more nor less. He should respect his superiors. At their approach, a child should stand and salute them, and offer them the best seat available. In an assembly, each person should occupy a seat in accordance with his rank and position, so that he may never have to suffer the indignity of having to yield his seat to another. He should never bear malice towards any one. He should try to acquire virtues and shun vices ; associate with the good and avoid the wicked. Father, mother and tutor, a child should serve with all his capabilities and resources, all his heart, and all his souls. Says *Taitreya Upanishad*—

" Fathers, mothers, and tutors should always give their children and students good counsel and they should also advise them to imbibe their virtues but avoid their vices." Children should always speak the truth, and should never trust a hypocrite or a man of low character. They should obey their parents and tutors in all things that are good. Tutors should help their pupils to revise all that their parents had taught them at home,—the *Vedic mantras*, aphorisms, poetical pieces and prose passages, inculcating the love of righteousness, knowledge, and

यान्यसाकं सुचरितानि तानि त्वयोपास्यानि नो इतराणि ॥ तैत्ति०
प्रपा० ७ अनु० ११ ॥

good character. They should understand the nature and attributes of God¹ and worship Him accordingly. In the matter of dress and diet, they should so conduct themselves as to gain in health, strength and general behaviour, and knowledge. They should eat a little short of their appetite, and abstain from animal diet and spirituous liquors. They should never enter deep water lest they be attacked by dangerous creatures (such as, crocodiles), or even be drowned, if they be unable to swim. Therefore, says *Manu*—"Never bathe in water of unknown depth".

On the general conduct of life the same sage has said :—"Look down while you walk. Filter your water before you drink it. Speak in accordance with truth. Think well before you act."

Says another poet :—"Parents who neglect the education of their child are his veritable enemies. In company, he is like a goose among swans." To give their children the highest education possible, to instruct them in the ways of truth, to make them refined in character and manners, in short to devote all their resources, body and mind, to accomplish this object is the paramount duty, the highest virtue, and the glory of parents.

We have thus briefly discoursed on the 'Upbringing of Children' in the hope that 'a word to the wise' will prove sufficient.

दृष्टिपूतं न्यसेत्पादं बलपूतं जलं पिबेत् ।

सत्यपूतां वदेद्वाचं मनः पूतं समाचरेत् ॥ मनु० अ० ६ । ४६ ॥

माता शत्रु पिता वैरी येन बालो न पाठतिः ।

न शोभते सभामध्ये हंसमध्ये वको यथा ॥ चाणक्यनीति अध्या०
२ । श्लो० ११ ॥

1. As taught in the first chapter.

CHAPTER III.

EDUCATION.

HIGHEST DUTY OF PARENTS TO EDUCATE THEIR CHILDREN.

IT is the highest duty of parents, preceptors and relatives to adorn children with good sound education, nobility of character, refinement of manners, and amiability of temper.

The wearing of jewellery (gold, silver, pearls, rubies, diamonds, etc.) adds no beauty to the soul. It only arouses vanity and other lower passions, gives rise to fear of robbery, and may even be the cause of death. Many a child has been known to lose its life at the hands of cut-throats because of wearing jewellery.

“Blessed are the men and women whose minds are centred on the acquisition of knowledge ; who possess sweet and amiable tempers ; who cultivate truthfulness and other similar virtues ; who are free from vanity and uncleanness ; who enlighten the minds of those who are in ignorance ; whose chief delight consists in promoting the happiness of others by the preaching of truth, by generous distribution of knowledge without fee or reward ; and who are engaged in altruistic work as prescribed by the *Vedas*.”

Jagnopivita to be performed at the age of 8, both in the case of boys and girls.

Boys and girls, when they attain to the age of 8 years, should be sent to their respective schools. In no instance, should they be placed under the tuition of teachers of low character. Only those persons are qualified to teach who are masters of their art and are imbued with piety. *Dwijās* should have the *Upnayan** of their children (both sons and daughters), done at home, before sending

विद्याविलासमनसो धृतशीलशिखाः

सत्यव्रता रहितमानमलापहाराः ।

संसारदुःखदलनेन सुभूषिता ये

धन्या नरा विहितकर्मपरोपकाराः ॥

* Initiation into student life of which the outward symbol is the sacred thread.
—*Rama Deva*.

them to their respective schools. The seminary should be situated in a sequestered place. The Boys' school should be at least 3 miles distant from that for Girls. The preceptors and employees, such as servants, should, in the Boys' school, be all of the male sex, and in the Girls' school of the female sex. Not even a child of 5 years of the opposite sex should be allowed to enter the school. As long as they are *Brahmchāris* (students) they should abstain from the following eight kinds of sexual excitement in relation to persons of the opposite sex :—

The students of both sexes to be guarded from sexual excitement of all sorts.

1. Looking upon them with an eye of lust ;
2. Embracing them ;
3. Having sexual intercourse with them ;
4. Intimately conversing with them ;
5. Playing with them ;
6. Associating with them ;
7. * Reading or talking of libidinous subjects ;
8. * Indulging in lascivious thoughts.

The Principles underlying the Gurukula system of Education.

Teachers should see that they keep aloof from the above things, and thus perfect their knowledge, cultivate amiable dispositions and manners, gain in strength both of body and mind, and thereby grow in happiness. The school must not be nearer than 5 miles to a town or a village. All the scholars should be treated alike in the matter of food, drink, dress, seats, etc. Be they princes and princesses or the children of beggars, all should practice asceticism.¹ They should not be allowed to see the parents, or hold any communication whatever with them. Being thus freed from all worldly worries and cares, they should devote themselves heart and soul to their studies. Their teachers should accompany them in all their recreations, so that they may not fall into any mischief, get indolent

* The last two constitute a sort of mental intercourse with persons of the opposite sex.—*Tr.*

1. By *asceticism* is here meant severe bodily and mental discipline—in other words simple living and high thinking should be the motto of the students. They should not solicit bodily comfort, instead bear all kinds of hardships in order to wholly and solely devote themselves to the acquisition of knowledge, culture, etc.—*Tr.*

or naughty. *Manu* says:—"Both state and society should make it compulsory upon all to send their children (both male and female) to school after the 5th or 8th year. It should be made a penal offence to keep a child at home after that age."

Manu VII,
152.
Free compul-
sory education

THE GAYATRI MANTRA—A PRAYER FOR ILLUMINATION OF THE UNDERSTANDING.

The first *Upnayan* ceremony should be performed at home, and the second in the school. Parents as well as teachers should teach *Gayatri Mantra** to the children with its meanings, thus:—"O Lord ! O Personification of True Existence, Intelligence and Bliss! Everlasting, Holy, All-wise, Immortal, Thou art Unborn, without any symbolical distinction and organization, Omniscient, Sustainer and Ruler of the Universe, Creator of all, Eternal, Protector and Preserver of the Universe, O All-pervading Spirit ! O Ocean of mercy ! Thou art the Life of the Creation, Thou art an All-blissful Being, the very contemplation of Whom wipes off all our pains and sorrows ; Thou

Yajur Veda
xxxvi, 3.

कन्यानां सम्प्रदानं च रक्षणम् ॥ मनु ० अ० ७ । श्लोक १५२ ॥
ओम् भूर्भुवः स्वः ॥ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ॥ धियो
यो नः प्रचोदयात् ॥ यजु० अ० ३६ ॥ मं० ३ ॥

* The word—meanings of the *Gayatri mantra* are—

Oum—See Chapter 1, page 2.

Bhu—One Who is Life and Support of the whole Universe, is dearer than life itself and is Self-existent.

Bhuvah—One Who Himself is free from all sorrows and pains, and Whose contemplation wipes off all over, pains and sorrows.

Swah—One who pervades this multi-form universe and is the Support of all

Tat—Him.

Savituh—Of One Who is the maker of the Whole World and from whom all power proceeds.

Varneyam—One Who is All-holy and worthy of our adoration.

Bharḡo—is One Who is Himself pure by nature and purifies others and Who is All-intelligence.

Devasya—Of One Who bestows happiness on all and is sought after by all.

Dhimahi—May we contemplate.

Dhiyoh—Understandings.

Yah—Who.

Nah—Our.

Prachodayat—May guide.

art the Sustainer of the Universe, Father of all ; may we contemplate Thy holy adorable nature so that Thou mayest guide our understanding Thou art our God, who alone art to be adored and worshipped. There is none beside Thee, who is equal to Thee or above Thee. Thou alone art our Father, Ruler, and Judge. Thou alone bestoweth happiness."

After they have learnt the above *mantra* with its meanings, they should be taught the method of 'Divine Worship' (*Sandhya-opāsand*)* with its preliminaries and accessories as Bathing. *Achamana* and *Prāṇāyāma*.

PRELIMINARY ACCESSORIES OF SANDHYA OR DIVINE MEDITATION.

The preparatory, non-essential stages of worship are :—

- (i) *Bathing*, which effects bodily cleanliness, and ensures health. *Manu* says,—“ Water washes off the impurities of the body. Truth exalts the mind. Knowledge and strict devotion to duty elevate the soul. Possession of ideas refines the intellect.” Every man should, therefore, bathe before his first meal.
- (ii) *Achamana*—This consists in taking in as much water as can be held in the palm of one's hand by applying the lips to the root and centre of it. The quantity of water should be just sufficient to reach the lower part of the throat. Its object is to relieve irritation of the throat or dryness thereof if present.
- (iii) *Mārjana* is to sprinkle water, with the points of the middle and index fingers, on the face and other parts of one's body. Its object is to remove drowsiness. If a person be not drowsy, or if water be not obtainable, it can be dispensed with.

अङ्गिर्गङ्गायि शुष्यन्ति मनः सत्येन शुष्यति ।

विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुष्यति ॥ मनु ० अ ० ५ । श्लो ० १०६ ॥

* Only the stages of 'Divine Worship' are here given. The author has treated this subject in detail in his book called "The Five Great Daily Duties."
—Tr.

THE ESSENTIAL STAGES OF DIVINE MEDITATION.

The essential stages of *Sandhyopdsnd* are as follows :—

- (i) *Prāṇdyāma*, or control of the breath. Says *Patanjali*, in his *Yoga Shāstra* :—“ The practice of *Prāṇdyāma* Yoga Shāstra, gradually burns off all impurities *Sādhana-pāda*,
28. and exalts the soul. The light of knowledge in the soul goes on continually increasing till the soul is emancipated.” *Manu* says :—
“ Just as a goldsmith, by blowing strongly against a piece of impure gold, removes its
Manu vi, 71. impurities by oxidation, so does *Prāṇdyāma* burn off all impurities of the mind and senses.”

Method of *Prāṇdyāma*—“ As in the act of vomiting all
Yoga Shashtra, the contents of the stomach are
Samadhipada.
xxxviii violently expelled, so should the breath be expired forcibly, and held out as long as possible by drawing up the pelvic viscera.” When discomfort is felt, the air should be gently inspired. This process should be repeated according to one's desire and strength. While practising *Prāṇdyāma*, AOM should be contemplated. This exalts and purifies the soul and develops concentration of mind. *Prāṇdyāma* is of four kinds :—

- (a) *Bāhya Vishaya*—It is the process described above in which the breath is held out as long as possible.
(b) *A'bhyantara*—In which the breath is held in as long as possible.
(c) *Stambha Vritti*—In which the breathing is suddenly stopped at any stage of respiration.

योगाङ्गानुष्ठानादशुद्धिर्नश्ये ज्ञानदीप्तिराविवेकख्याते ॥ योग० साध-
नपादे सू० २८ ॥

दृष्टान्ते ध्यायमानानां धातूनां हि यथा मल्लाः ।

तथोन्द्रयाणां दृष्टान्ते दोषाः प्राणस्य निग्रहात् ॥ मनु० अ० ६ ॥ ७१ ॥

प्रच्छुर्दनविचारणभ्यां वा प्राणास्य ॥ योग० समाधिपादे सू० ३८ ॥

(d) *Bāhyābhyantarakṣhepi*—In which the ordinary course of breathing is reversed, expiration is forcibly begun when inspiration is going on, and *vice versa*. By thus reversing the course of respiration, both expiration and inspiration are in turn stopped, and thus the processes of respiration, and consequently the mind and senses come under the direct control of the Will.

By the increase of bodily strength and activity, the intellect becomes so subtle that it can easily grasp the most abstruse and profound subjects. It also helps to preserve and perfect the reproductive element in the human body, which, in its turn, produces self-control, firmness of mind, strength, energy, and acuteness of intellect.

Girls, as well as boys, should practice *Prāṇāyāma*.

- (ii) *Aghamarshana*—Repentance and intense desire to keep aloof from even the thought of sin.
- (iii) *Manasā Prakrimana*—Mental Rotation, *i. e.*, turning one's mind in all the six different directions of space—North, South, East and West, Above and Below—and feeling in each the presence of God.
- (iv) *Upasthāna*—Realization of God as the source of all Light, Life, Knowledge, etc.
- (v) *Stuti*—Glorification ; *Prāthana*—Prayer ; *Upāsana*—Communion.

THE SITE SUITABLE FOR DIVINE MEDITATION.

This *Sandhyopāsana* should be performed in some lonely spot, with a concentrated mind. *Manu* says—" Seek some lonely spot, by the side of the water, concentrate your mind and perform your *Sandhyopāsana*. Never forget to recite¹ the *Gayatrī* Manu ii, 104. *Mantra* and contemplate its manifold meaning. Act accordingly."

अपां समीपे नियतो नैत्यिकं विधिमास्थितः । सावित्रीमप्यधीयत
गत्वारण्यं समाहितः ॥ मनु० अ० २ ॥ १०४ ॥

1. It is best to recite *Gayatrī* mentally.

Teachers should also teach all that is necessary regarding diet, dress and proper behaviour towards superiors and inferiors.

THE SECOND GREAT DAILY DUTY.

Devayagna, the second Great Daily Duty, comprises *Agnihotra*—the feeding of fire with clarified butter and aromatic substances for sanitary purposes—and associating with, and serving devout and learned persons.

These two duties—*Sandhya* and *Agnihotra*—are to be performed twice daily,—morning and evening—it is only twice during 24 hours that day and night meet.

One hour, at least, should be devoted to Divine Contemplation, which should be practised with perfect concentration of mind, as *Yogis* practice *Yoga*.

The time for *Agnihotra* is twice daily, *i. e.*, just after Sunrise and just before Sunset.

The vessels to be used are :—

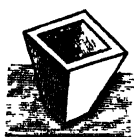


Fig. 1.

1. *Vedi*—a vessel (earthen or mettalic), having the shape of an inverted truncated pyramid, for making fire in. It should have the following dimensions :—Depth and each side of the base being 9 to 12 inches, and each side of the apex $2\frac{1}{4}$ to 3 inches, *i. e.*, each side of the base being four times the side of the apex.



Fig. 2

2. Two vessels (see Figs. 2 and 3,) for containing water, which may be required for washing hands, etc.



Fig. 3.



Fig. 4.

3. A Butter dish, to keep the clarified butter in (Fig. 4).

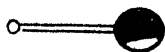


Fig. 5.

4. A spoon, made of wood, silver or gold, (Fig. 5).

Method :—Let a few sticks of wood (*Sandal*, *Butea Frondosa* or *Mango*) in sound condition be laid at the bottom of the *Vedi*, fire

be placed in the middle and similar pieces of wood on this again. Let the clarified butter be properly warmed, mixed with odoriferous substances and then poured over the fire in the *Vedi*, the *Homa mantras* being recited the while, one spoonful each time a *mantra* is recited.

Reasons for performing *Homa* are given below in Question and Answer form :—

Q.—What is the good of doing *Homa* ?

A.—It is a well-known fact that impure air and impure water are productive of disease, which, in turn, causes so much pain and misery, whilst pure air and pure water are productive of health, and consequently of happiness.

Q.—I should think it would do people more good to apply *Sandal* locally as a plaster, and to eat butter instead. Is it wise to waste these things by destroying them in fire ?

A.—That only shows your ignorance of Physical Science, for it is one of its cardinal principles that nothing is really lost in this world. You must have noticed that, even when you are standing at some distance from the place where *Homa* is being performed, you can smell a sweet fragrant odour in the air. That alone proves that an odoriferous substance put into the fire is not destroyed, but, on the other hand, being rarified, fills the room, and is carried by the air to distant places where it rids the air of its foulness.

Q.—If this be the case, the keeping of such odoriferous things, as saffron, musk, camphor, scented flowers and *attar*, in the house will serve the same purpose.

A.—That scent has not the distintegrating power to rid the house of its impure air, and replace it by the fresh pure air. It is fire alone which possesses that power, whereby it breaks up the impurities of the air, and reduces them to their component parts, which, getting lighter, are expelled from the house and replaced by fresh air from outside.

ॐ भूर्गन्धे प्राणाय स्वाहा । भुवर्वायवेऽपानाय स्वाहा । स्वरादित्याय
व्यानाय स्वाहा । भूर्भुवः स्वर्गनिवाय्वादित्येभ्यः प्राणापानव्यानेभ्यः स्वाहा ॥
विश्वानि देव सधितर्दितानि परा सुव । यद्भद्रं तन्न भासुव ॥

यजु • अ • ३० । ३ ॥

Q.—What is the object of reciting *mantras* whilst performing *Homa* ?

A.—The objects are three :—

- (i) The *Mantras* explain the uses of *Homa*.
- (ii) In this way Vedic texts are learnt by heart.
- (iii) It helps the study of the *Veda* and preservation thereof.

Q.—Is the omission of *Homa* a sin ?

A.—Yes, the amount of suffering, a man inflicts on his fellow-beings by polluting the air and water with the waste products of his system and consequently bringing on disease, becomes the measure of his sin, to atone for which it becomes incumbent on him to perform *Homa* and thereby purify air and water to an extent, equal to, or greater than the mischief he has done. As regards the internal use of these things, that are used in *Homa*, such as butter, that would benefit only the individual who takes them ; but the same amount of material, used as directed above, benefits hundreds of people. If people were not to eat and drink such nutritious substances as butter and milk, they could never gain in strength, physical or mental. Therefore, it is only right, that they should do so, but more material should be used in *Homa* than as food and drink. It is, therefore, our bounden duty to perform *Homa* daily.

Q.—How many *dhūtis* * (spoonfuls) should a man pour, and how much clarified butter should each *dhūti* contain ?

A.—Sixteen *dhūtis* and a drachm and a half clarified of butter in each *dhūti* at the least ; but it is permissible to put more butter in each spoonful.

In the ' Golden Days ' of India, saints and seers, princes and princesses, kings and queens, and other people used to spend a large amount of time and money in performing and helping others to perform *Homa* ; and so long as this system lasted, India was free from disease and its people were happy. It can become so again, if the same system were revised.

* At the end of each *Homa mantra* a definite quantity of clarified butter is poured over the fire. This is called an *adhūti*.—Tr.

We have described these two *Yajnds* which, alone, are enjoined upon students (*Brahmchāris*).

Who is entitled to invest students with the sacred thread ?

"A person can perform *Yajnopavita* of his own class, and of the classes below his own. These he can also teach. Thus a *Brahmana* can perform it for *Brāhmins*, *Kshatriyās* and *Vaishyās*. A *Kshatriya*, for *Kshatriyās* and *Vaishyās* only ; and a *Vaishya*, for *Vaishyās* only. An intelligent, respectable *Sudra*, should also be taught all the *Śhāstrās* barring the *Veda*, but without performing his *Upnayana*. This view is held by many authorities."

Period for Brahmchārya—Maximum and minimum.

Says *Manu* :—"A student should observe *Brahmchārya* and study the *Vedas* with their subsidiary subjects for 9, 18, 36 years, or until they are completely mastered".*

"*Brahmachārya* is of three grades :—The lowest, the intermediate and the highest :—

The lowest.—"Man, who is composed of a *body*—formed out of the elements derived from foods and drinks—and a *soul* that resides in the body, is verily a *yajna*. He should be endowed with the most excellent qualities ; and in order to accomplish gain, longevity, strength (physical and mental), and the like qualities, the shortest period for which a student should observe is 24 years, just as there are 24 letters in the *Gayatri* metre (*Chhanda*). He should, during this period, keep

ब्राह्मणस्ययाणां वर्णानामुपनयनं कस्तु मर्हति
राजन्व्यो द्वयस्य वैश्यो वैश्यस्यैवेति । शुद्रमपि
कुलगुणसम्पत्तं मन्त्रवर्जमनुपनीतमध्यापयेदित्येके ॥ सुश्रुतसूत्रस्थान ॥
षट्त्रिंशदधिकं चर्यं गुरौ त्रैवेदिकं व्रतम् ।
तदर्धिकं पादिकं वा ग्रहणान्तिकमेव वा ॥ मनु ० अ ० ३ । १ ॥

* Thus after joining the school at the age of 8 years, if a student studies the *Vedas* with their subsidiary subjects for 36 years, (i.e., he devotes 12 years to the study of each of the three *Vedas*), he completes his education at the age of $36+8=44$, if for 18 years, at the age of $8+18=26$ years, if for 9 years, at the age of $8+9=17$ years. (The last period of *Brahmachārya* is meant for a girl who wants to marry at the age of 17 years.—*Tr.*)

perfect control over his passions¹ and devote himself to the acquisition of the knowledge of the *Vedas* and of culture, etc. By virtue of this *Brahmacharya*, vital forces, called *Vasus*, are fully developed and matured. These help to produce the noblest qualities in his body, *manas*² and the soul. Should anyone advise a *Brahmachari* to marry or have sensual enjoyment before the age of 25, let the *Brahmachari* answer him thus : " Look you here, my dear fellow ! If my vital forces, mental faculties and physical organs were not fully developed and strong, I should not be able to observe *Brahmacharya* of the next grade (which lasts till one is 44 years old), as the observance of the *lowest grade* helps one to keep *Brahmacharya* of the *intermediate grade*. Am I a fool like you that I should ruin my body, my vital forces, my mental faculties and even my soul—which, if properly looked after, endow one with a noble nature and produce sterling qualities and help one to perform great deeds—waste my precious life, deprive myself of the fourfold fruit of human life, destroy my *Brahmacharya* which is the main spring of all *Ashramas* or Orders,³ the best of all good works and the source of all that is good and noble in life, and consequently sink to the lowest depths of misery and degradation ? "

" Since he that observes his *Brahmacharya* properly during the first period of his life, by virtue of this *Brahmacharya*, acquires

पुरुषो वाच यज्ञस्तस्य यानि चतुर्विंशतिवर्षाणि तत्प्रातः सवनं
चतुर्विंशत्यक्षरा गायत्रो गायत्रं प्रातः सवनं तदस्य वसवोऽन्वायसाः
प्राणा वाच वसव एते होद् सर्वं वासयन्ति ॥ १ ॥

तच्छेदेतस्मिन् वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणावसव इदं मे प्रातः
सवनं माच्यन्दिनं सवनमनुसंतनुतेति माहं प्राणानां वसुनां मध्ये यज्ञो
विलोपसीत्येयुर्ब्रूव तत एत्यगदो ह भवति ॥ २ ॥

1. And even after marriage should not give a free license to his passions.—*Tr.*

2 Under the term *manas* are included the principles of attention, thought, memory and individuality—*Tr.*

3 Life is divided into 4 stages or Orders—1 *Brahmacharya* or the period of student life 2 *Grish ashram* or married life. 3 *Vanaprastha* or the Period of Ascetic life devoted to the perfection of character, the study of Spiritual Science, and divine contemplation. 4 *Sanyas ashram* or the period of Renunciation devoted to the preaching of truth and righteousness all over the world by abandoning all worldly connections.—*Tr.*

knowledge and grows in health and strength, remains free from disease and attains to the age of 70 or 80 years. I will never, therefore, listen to the advice of such fools, as you, and destroy my *Brahmacharya*."

The intermediate—He, that observes *Brahmacharya* for 44 years,—there are 44 letters in *Trishup Chhanda* (metre)—by virtue of this *Brahmacharya*, attains to that degree of *prāṇas* or vital forces called *Rudras*, in other words, he becomes a terror to the wicked and an asylum for the good. No rascal dare practise his rascality before him. Should any one advise such a *Brahmachāri* to abandon his life of *Brahmacharya*, marry and enjoy himself, let him answer such a man, thus : " The happiness that results from the observance of *Brahmacharya* of a higher degree, cannot even be dreamt of by one who has not led a life of *Brahmacharya* and even sensuous pleasures are more keenly enjoyed by the former than by the latter. Since it is a *Brahmachāri* alone, who attains to success in worldly affairs, enjoys perfect sensuous pleasures and spiritual happiness, I will never destroy my *Brahmacharya*—the source of the highest happiness, on the other hand by virtue of thorough observance of this *Brahmacharya* become learned, virtuous, strong in body and mind and enjoy longevity and perfect happiness. I will never listen to the advice of such senseless creatures as you are, marry early, and bring ruin on myself and my family."

The highest.—He that remains a *Brahmachāri*, till he is 48 years of age,—there are 48 letters in the *Jagati Chhanda* (metre)—by virtue of this highest kind of *Brahmacharya* acquires perfect knowledge, perfect physical strength,¹ perfect wisdom, perfect develop-

अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माभ्यन्दिनसवनं चतुश्चत्वारिंशदक्षरा त्रिष्टुप् त्रैष्टुभं माभ्यान्दिनसवनं तदस्य रुद्रा अन्वायत्ताः प्राणा वाच रुद्रा एते द्विद्वसर्वदोदयन्ति ॥ ३ ॥

तं वेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं मे माभ्यन्दिनसवनं तृतीयसवनमनुसन्तनुतेति माहं प्राणानां रुद्राणां मध्ये यज्ञो विभोऽप्लीयेत्युद्धैव तत् पत्यगदो ह भवति ॥ ४ ॥

अथ यान्यष्टाचत्वारिंशद्वर्षाणि तत्तृतीयसवनमष्टाचत्वारिंशदक्षरा जगती जागतं तृतीयसवनं तदस्याऽऽदित्या अन्वायत्ताः प्राणा वाचाऽदित्या एते द्विद्वसर्वमादयते ॥ ५ ॥

¹ And enjoys the full span of life which is 400 years.

ment of good qualities, nature and characteristics, shines like the sun, enlightening all, and is enabled to master all kinds of knowledge. Should any one tempt such a *Brahmachari* to destroy his *Brahmacharya*—which is really the highest virtue—let him answer thus : “O you, foolish wretch ! Get away from me, your foul smelling, filthy words cannot affect me. I will never destroy this *Brahmacharya* of the highest order. May the Supreme Spirit, through His grace, help me to keep this holy vow so that I may be able to enlighten such fools as you and teach you and particularly your children, and thereby help you all to lead happy lives.”

There are four stages of the human body :—

Sushruta
Sutra Sthana,
Chap.
XXXV

- (i) Period of Adolescence—from the 16th to the 25th year.
- (ii) Period of Manhood,—from the 25th to the 40th year
- (iii) Period of Maturity—about the 40th year, when the tissues, organs and secretions of the body reach their highest state of perfection. Thereafter comes the
- (iv) Period of Loss—in which excess of such secretions, as the reproductive element, begins to be lost, in sleep or through perspiration, etc.

The best time for marriage, therefore, is the 40th, or rather the 48th year.

Does this law of marriage apply equally to both sexes ?

No. If a man were to remain celibate (*Brahmachari*) for 25, 30, 36, 40, 44, or 48 years, a woman should do so only for 16, 17, 18, 20 or 24 years, respectively.

तं चेदेतस्मिन् वयसि किञ्चिदुपतपेत्स ब्रूयात् प्राणा आदित्या इदं मे
तृतीयसवनमायुरनुसंतनुतेति माहं प्राणानामादित्यानां मध्ये यद्धो विहो-
प्लीयेत्युद्धैव तत एत्यगदो ह्यैव भवति ॥ छान्दोग्योपनिषत् । ३ । १६ ॥

वतस्त्रोऽवस्थाः शरीरस्य वृद्धिर्यौवनं सम्पूर्णता किञ्चित्पारहाणिमेति ।
आषोडशाहं त्रिः । आपञ्चविंशतेर्यौवनम् । आचत्वारिंशतः सम्पूर्णता ।
ततः किञ्चित्परिहाणिमेति ॥

पञ्चविंशे ततो वर्षे पुमान् नारी तु षोडशे ।

समत्वागतवीर्यौ तौ जानीयात्कुशलो मिषक् ॥ सुश्रुत । सञ्ज्ञान १३५॥

This rule applies only to those people who intend to marry; but those who intend not to do so, are welcome to remain celibates till death, if they can. But they must bear in mind that this is possible for those persons alone whose knowledge is perfect, who have full control over their mind and senses, and who are perfect *Yogis*, free from all vices. It is a most difficult task to be master of the senses, and restrain the flood of carnal desires. The following rules should be observed both by pupils and teachers :—

“Let them conduct themselves properly, and study and teach, be truthful in word, deed, and thought and study and teach, be indifferent to joy or sorrow, worldly applause or censure, walk in the path of righteousness, and study and teach (the *Vedas* and the other true sciences), keep their senses under perfect control, and study and teach, restrain their minds from evil pursuits (such as the practice of injustice), and study and teach, learn the properties of heat, light, electricity, and other natural forces, and study and teach, perform *Homa* daily, and study and teach, serve *atithis*, and study and teach, fulfil their duties and obligations towards other men, and study and teach, protect their subjects and children, and study and teach, preserve and perfect the reproductive element, and study and teach, protect and educate their children and pupils, and study and teach.”

Taitreyi Upani-
shad vii, 9.

“A wise man would do well to practise both *Yamās* and

श्रुतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च । तपश्च
स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च । शमश्च स्वाध्याय-
प्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च । अग्निहोत्रश्च स्वाध्याय-
प्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च । मानुषं च स्वाध्याय-
प्रवचने च । प्रजा च स्वाध्यायप्रवचने च । प्रजनश्च स्वाध्यायप्रवचने
च । प्रजातिश्च स्वाध्यायप्रवचने च ॥ तैत्तिरीयोपनिषद् ॥

1. *Yama's* are 5 in number :—

Yoga Shashtra Sadhanapada xxx.	(a) Harmlessness ; (b) Strict devotion to veracity ; (c) Honesty in word, deed, and thought ; (d) Abstinence from sexual indulgence ; and (e. Abstinence from the headlong pursuit of worldly things and freedom from the pride of one's possessions (such as wealth and power — <i>Tr.</i>
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तत्रार्हिसासत्यास्तेयग्रहचर्यापरिग्रहा यमाः ॥ योग ० साधनपादे

सूत्र ३० ॥

*Nyamas*¹ and He and practises one without the other, never makes any progress, on the contrary he simply degenerates, in other words, leads a degraded life in this world".

"Neither inordinate desire nor its total absence is conducive to a man's happiness, since it would be simply impossible, either to lead a virtuous life, or to acquire (*Vedic*) knowledge without desiring for the same".

"The study and teaching of all true sciences ; observance of the vows at *Brahmacharya*, and truthfulness ; performance of *Homa*, as well as the acceptance of truth and the rejection of untruth ; dissemination of true knowledge ; leading a virtuous life, as enjoined by the *Veda*, communion with God, and acquisition of the knowledge of the *Veda* ; performance of seasonal *Homa*,² reproduction of good children, performance of the *Five Great Daily Duties*,³ and doing such other good actions as are productive of beneficial results to the community such as developing technical arts ; all the eight things go to make a *Brahman*, in

यमान् सेवेत् सततं न नियमान् केवलान् बुधः ।

यमान्पतत्यकुर्वाणो नियमान् केवलान् भजन् ॥ मनु ० अ ० ४ । २०४ ॥

कामात्मता न प्रशस्ता न चैवेहास्त्यकामता ।

काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥ मनु ० अ ० २ । २ ॥

स्वाध्यायेन ब्रतैर्हर्मैस्त्रैविद्येनेज्यया सुतैः ।

महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥ मनु ० २ । २८ ॥

1. *Nyama's* are also 5 in number :—

(a) Cleanliness (physical and mental) ; (b) Contentment— which does not mean contentedness with physical inertia, but which does mean that you do your utmost to attain your object, but are not carried away by the resulting profit or loss, joy or sorrow ; (c) Devotion to duty regardless of consequences ; (d) Acquisition and dissemination of true knowledge ; (e) Resignation to the Will of God through extreme devotion to Him

Yoga Shashtra
Sadhanapada
xxxii.

शौचसन्तोषतपः स्वाध्यायेभ्यश्चरप्रणिधानानि नियमाः ॥ यागे ० साधन-
पादे सू० ३२ ॥

2. Specials *Homas* are performed at the change of season, as well as on the occasion of full moon, etc — *Tr.*

3. The *Five Great Daily Duties* are, (1) Worship of God, (2) *Homa* an i duty towards the lea ned, (3) Service of one's parents and other learned and righteous persons, (4) Duty towards animals and the poor and helpless, and (5) Duty towards the altruistic teachers of humanity and ordinary guests, *i e.*, to show them proper respect and serving them to the utmost of one's power and means — *Tr.*

other words, his mind ought to be the repository of *Vedic* learning and devotion to God". Without the practice of these an individual is never entitled to be called a *Bṛhman*.

"As skilful driver keeps his horses under control, even so should a wise man keep his senses—which are apt
Manu ii 88. to lead both mind and soul into the pursuit of wicked objects—under complete control".

"Verily, that man alone can achieve his heart's desire who is a master of his senses; he who allows himself to become their slave soon loses¹ his character".
Manu ii, 93

"A man of low character can never succeed in acquiring knowledge of the *Veda*; in keeping up his vows of celibacy, truthfulness, etc.; nor in fulfilling his duties towards man and God, keeping control over his passions and desires, being steadfast in his devotion to truth and righteousness, and performing good deeds.
Manu ii, 97.

"There should be no omission in the study of the *Veda* and performance of the *Five Great Daily Duties* and other good works even on holidays, as there is no omission in the act of respiration without risk to life, so there can be no omission of one's daily duties; a good deed done even on an *Anadhyāya*—so-called day of exemption from study, etc., cannot but bear good fruit".
Manu ii, 105, 106

As it is always a sin to tell a lie, and always a virtue to speak the truth, a man should on all days shun vice and practice virtue.

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।

संयमे यत्नमातिष्ठेद्विद्वान् यन्तेष वाजिनाम् ॥ मनु ० २ । ८८ ॥

इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम् ।

सन्नियम्य तु तान्येष ततः सिद्धिं नियच्छति ॥ मनु ० २ । ८३ ॥

वेदास्त्यागश्च यज्ञाश्च नियमाश्च तर्पांसि च ।

न विप्रदुष्टभावस्य सिद्धिं गच्छन्ति कर्हिचित् ॥ मनु ० २ । ८७ ॥

वेदोपकरणेषु चैव स्वाध्याये चैव नैत्यके ।

नानुरोधोऽस्त्यनध्याये होममन्त्रेषु चैव हि ॥

नैत्यके नास्त्यनध्यायो ब्रह्मसत्रं हि तस्मृतम् ।

ब्रह्माहुतिदुतं पुण्यमनध्यायवषट्कृतम् ॥ मनु ० २ । १०५ । १०६ ॥

1. Lit, becomes addicted to great vices — Tr

" He who has a sweet and amiable disposition and serves the wise and old with all his heart, continually gains in knowledge, reputation and strength and enjoys a long life". Whilst he that is otherwise, never advances in knowledge, etc.,

Manu vi,
121.

" Let a wise man bear malice to no living soul and let him show all men the path that leads to true happiness, let his speech be sweet and kindly, let him be truthful in word, deed, and thought. This alone can lead to the spread of truth and righteousness. Verily, he alone can have a true conception of the teachings of the *Vedas* whose mind and speech are pure and well under control."

Manu ii,
159, 160.

" That *Brahmana* alone is said to possess true knowledge of the *Veda* and God, who shuns the world's applause like poison and courts its censure like immortality."

Monu ii,
162.

" Thus let the twice-born students (male and female) who had their *Upnayana* performed go on gradually acquiring knowledge of the *Vedas*, which is their highest duty".

Manu ii,
164.

" A *Dwija* as well as his children who, instead of studying the *Veda*, wastes his time in doing other things soon goes down to the level of a *Shudra*".

Manu ii, 168.

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।

चत्वारि तस्य वर्जन्त आयुर्विधायशोचसम् ॥ मनु ० २ । १२१ ॥

अहिंसयैव भूतानां कार्यं भयोऽनुशासनम् ॥

वाक् चैव मधुरा श्लक्षणा प्रयोज्या धर्ममिच्छता ॥

यस्य वाक्मनसो शुद्धे सम्यग्गुप्ते च सर्वदा ।

स वै सर्वमवाप्नोति वेदान्तोपगतं फलम् ॥ मनु ० २ । १५६ । १६० ॥

सामानाद् ब्राह्मणो नित्यमुद्भिजेत विषादिव ।

अमृतस्येव चाकाङ्क्षेदधमानस्य सर्वदा ॥ मनु ० २ । १६२ ॥

अनेन क्रमयोगेन संस्कृतात्मा द्विजः शनैः ।

गुरौ वसन् सञ्चिनुयाद्ब्रह्माधिगमिकं तपः ॥ मनु ० २ । १६४ ॥

योऽनधीत्य द्विजो वेदमन्यत्र कुर्वते भ्रमम् ।

स जीवन्नेव द्यूतवत्प्राणं गच्छति सान्धयः ॥ मनु ० २ । १६८ ॥

" A *Brahmachāri* (male or female) should abstain from meat and alcohol, perfumes, garlands of flowers, tasty foods and drinks, the company of the opposite sex, sour articles, and injury to all living things, from anointing the body and handling the reproductive organ unnecessarily, from the use of collyrium, from the use of boots and shoes and of an umbrella, or a sunshade, from harbouring low passions such as anger, avarice, carnal passion, infatuation, fear, sorrow, jealousy, malice, from singing, dancing, playing, gambling, gossiping, laying and back-biting, from looking upon women (with the eye of lust), and embracing them, and from doing harm to other people, and indulging in such other evil habits. Let every student sleep alone and never lose his reproductive element. He who loses it through passion breaks his vow of *Brahmacharya*".

Manu ii, 177
- 180

Teachers should instruct their pupils in the following way :—

" My children ! Always speak the truth, lead a virtuous life, abstain from sexual indulgence, never be negligent in learning and teaching, devote yourselves to sciences (physical and spiritual), till your knowledge is perfect, then procure for your preceptor anything that he needs, thereafter go and get married. Never be indifferent to truth and religion. Never neglect your health or the

वर्जयेन्मधु मांसञ्च गन्धं माल्यं रसान् स्त्रियः ।

शुकानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ॥

अभ्यङ्गमञ्जनं चाक्षोरुपानच्छत्रधारणम् ।

कामं क्रोधं च लोभं च नर्त्तनं गीतवादनम् ॥

घृतं च जनवादं च परिवादं तथाऽनृतम् ।

स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च ॥

एकः शयीत सर्वत्र न रेतः स्कन्दयेत्क्वचित् ।

कामाद्वि स्कन्दयन्नरेतो हिनस्ति व्रतमात्मनः ॥ मनु० २ । १७७-१८० ॥

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर ।

स्वाध्यायान्नां प्रमदः । आचार्य्याय प्रियं धनमाहुत्य प्रजातन्तुं मा व्यवच्छेत्सीः सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भृत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् । देवपितृकार्य्याभ्याम् न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्य्यदेवो भव । अतिथि देवो भव । यान्यनवद्यानिकर्माणि तानि सेवितव्यानि नो इतराणि । यान्य-स्माकं सुचरितानि तानि त्वयोपास्यानि नो इतराणि । येके आत्मच्छे-

cultivation of any skill or talent you may possess. Never be indifferent to the acquisition of wealth, power, etc. Never neglect your studies. Never neglect to serve your father, mother, teacher, and all preachers of the true religion (*atithi*.) Love virtue and shun vice. Imbibe our virtues, not our faults and imperfections. Always keep the company of those Brahmans amongst us who are learned and imbued with piety ; put your trust in them and them only. Be charitable. Give—in faith or without faith. For fame, or through shame, give. Give—Whether through fear of public opinion, or simply for keeping your word. Always give. If you are ever in doubt as to the truth of any practice of religion, or any doctrine, or mode of divine worship, follow the practice of those highly virtuous Brahmans, whether Yogis or not, who are free from prejudice, charitable in disposition, and well versed in philosophy and science (physical and spiritual), and extremely desirous of furthering the cause of righteousness. This is the advice. This is the commandment. This is the mandate of the Vedas. Ay, this is the Law. Follow this advice. Obey this law."

Let all bear in mind that "even the most insignificant action, in this world, is impossible without a desire on the part of the doer. Therefore whatever a man does is the outcome of his will."

"Character or righteous living as taught by the Vedas, as well as, Smritis¹ in conformity with the Vedas, is the highest virtue,

या० सो ब्राह्मणास्तेषां त्वयासनेने प्रशसितव्यम् । अद्यया देयम् । अश्वद्वया देयम् । अग्न्या देयम् । द्विया देयम् । मिया देयम् । संविदा देयम् । अथ यदि ते कर्म विचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः सम्मर्शिना युक्ता अयुक्ता अलूक्षा धर्मकामाः स्युर्यथा ते तत्र वर्त्तेरन् । तथा तत्र वर्त्तेयाः । एष उपदेश । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमु चैतदुपास्यम् ॥ तैत्तिरीय ० ७ अनु० ११ कं ० १ । २ । ३ । ४ ॥

अकामस्य क्रिया काचिद् दृश्यते नेह कर्हिचित् ।

यद्यदि कुरुते किञ्चित् तत्तत्कामस्य चेष्टितम् ॥

मनु ० २ । ४ ॥

1. Writings of Apts in conformity with the Veda.
(An Apta is a pious, truthful, unprejudiced, honest and learned man.—Tr.)

This is the end-all and be-all of all reading and reciting, studying, teaching and preaching. Let a man, therefore, always walk in the path of righteousness. He that swerves from it can never enjoy true happiness—which is born of strict adherence to the conduct of life enjoined by the Veda. He alone enjoys, all true happiness, who acquires, knowledge and leads a righteous life."

Manu i, 108
109

He is an atheist, and a slanderer of the Vedas, who disparages their teachings, as well as the writings of true teachers in conformity with the Vedas. He should be excluded from good society, aye, even expelled out of the country, (if necessary)."

Manu ii, 11.

"The Vedas, the Smritis, the practice of men, good and true, in conformity with the Vedas—the Word of God, and the satisfaction of one's own soul—these undoubtedly, are the four criteria of true religion, which enable one to distinguish between Right and Wrong."

Manu ii, 12.

Equitable dealings, the acceptance of truth and the rejection of untruth, under all circumstances, constitute the true conduct of life ; or Religion,¹ and the reverse of this is Irreligion.

"It is on'y those, who stand aloof from the headlong pursuit of both wealth and carnal pleasures, that can ever attain a knowledge of true religion. It is the duty of everyone, who aspires after this object to determine, what true

Manu ij, 13.

आचारः परमो धर्मः श्रुत्युक्तः स्मार्त्त एव च ।

तस्मादस्मिन्सदा युक्तो नित्यं स्यादात्मवान् द्विजः ॥

आचाराद्विच्युतो विप्रो न वेदफलमश्नुते ।

आचारेण तु संयुक्तः सम्पूर्णफलभाग्भवेत् ॥ मनु० १ । १०८ । १०९ ॥

योऽधमन्येत ते मूले हेतुशास्त्राभ्याद् द्विजः ।

स साधुमिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥ मनु० २ । ११ ॥

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।

एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥ मनु० २ । १२ ॥

अर्थकामेष्वसकानां धर्मज्ञानं विधीयते ।

धर्मं जिज्ञासमानानां प्रमाणं परमं भुतिः ॥ मनु २ । १३ ॥

1. The word used in the text is *Dharma* which is a very comprehensive term. If translated into the guiding principle of all human activities, it may give some idea to the reader as to its meaning.— Tr.

religion is by the help of the *Vedas*, for a clear and perfect ascertainment of true religion is not attained fully, without the help of the *Vedas*."

Teachers should instill the aforesaid teachings into the minds of their pupils. They should take care that they do not neglect the education of *Classes* other than *Brāhmans*, viz.,—Princes and other *Kshatriyās*, *Vaishyās*, and intelligent *Shudras*. Because, if *Brāhmans* only were to acquire knowledge, there could be no advance in knowledge, religion and government, nor increase in wealth, for *Brāhmans*, whose sole duty is to acquire knowledge and disseminate it, depend for their living on *Kshatriyās*, etc., to whom they are law-givers. *Brāhmans* would be relieved of all restraint and fear from *Kshatriyās*, who, being uneducated, would be quite incapable of judging the soundness or unsoundness of their teachings. They would thus gradually use their power for their own selfish ends, drift into hypocrisy and do whatever they liked and their example would be followed by other *Classes*. But when *Kshatriyās* and other *Classes* are also well educated, *Brāhmans* study still harder to keep ahead of the other *Classes* and walk in the path of righteousness. They could never then falsely teach a dead selfish, hypocritical lives. It follows, therefore, that it is in their own interest, as well as that of the community at large, to try to their best to teach the *Veda* and other true sciences and philosophies to the *Kshatriyās*, etc. It is *Kshatriyās* and other *Classes*, that are the real cause of advance in knowledge, religion, and government, and of increase in wealth, etc. They never live on alms, and, therefore, can have no reason to be partial in religious or scientific matters. When all the *Classes* are well educated and cultured, no one can set up any false, fraudulent, and irreligious practices.

All this goes to prove that it is the *Brāhmans* and the *Sanyāsīs*, who keep *Kshatriyās* and others in proper order and *vice versa*. Therefore all persons of all *Classes* should be given good and sound education and be well instructed in the principle of true religion.

The truth of everything that is learnt or taught should be carefully examined by the following five tests :—

- (i) The *Veda* and nature of God.—All that conforms to the teachings of the *Vedās*, nature and attributes and characteristics of God is right, the reverse is wrong.

- (ii) *Laws of Nature*.—All that tallies with the laws of nature is true, the reverse untrue; e.g., the statement that a child is born without the sexual union of its parents, being opposed to the laws of nature can never be true.
- (iii) *The practice and teachings of A'plds, i. e.,* pious, truthful, unprejudiced, honest, and learned men. All that is unopposed to their practice and teachings is acceptable and the reverse is unacceptable.
- (iv) *The purity and conviction of one's own soul*.—What is good for you is good for the world. What is painful to you is painful to others. This ought to be the guiding principle of one's conduct towards others.
- (v) *Eight kinds of Evildence, viz.,* (1) Direct Cognizance, (2) Inference, (3) Analogy, (4) Testimony, (5) History, (6) Deduction, (7) Possibility, (8) Non-existence or Negation.

(1) *Direct Cognizance (Pratyaksha)* is that kind of knowledge, which is the result of direct contact of the five senses with their objects,¹ of the mind (faculty or organ of attention) with the senses, and of the soul with the mind.

(a) But this knowledge must not be that of the relation of words with the things signified, as of the word *Water* with the fluid called water. For example, you ask your servant to bring you some water. He brings water, puts it before you, and says: 'Here is water, Sir'. Now, what you and your servant see is not the word *water* but the object signified by it. So you have the direct knowledge of the object called water. But the knowledge

इन्द्रियार्थसन्निकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचारि व्यवसायात्म-
कमत्यक्षम् ॥ न्याय • अ • १ । आ • १ सू • ४ ॥

1. As of eyes with light, of ears with sound, of olfactory sense with colours, of tongue or question sense with flavours, of tactile sense with objects that give rise to the sensation of touch.

of the *relation* of an object with its *name* comes under the fourth kind of evidence called *Testimony*.

- (b) This knowledge must not be of a *temporary* or *transcient* character, i.e., not the product of observation under unfavourable circumstances ; for example, a person saw something at night and took it for a man, but when it was daylight he found out his mistake and knew that it was not a man, but a pillar. Now, his first impression of the thing was of a *temporary* or *transcient nature*, which gave place to *permanent* knowledge later on, when the true nature of the thing was revealed in the light.
- (c) It should be *free from all elements of doubt*, and be certain in character. For example, you see a river from a distance and say : " Is it water there or white clothes spread to dry ". Or take another example, you see a man from a distance and say : " Is it Deva Datta standing there or Yajna Datta ". Now, as long as you are in doubt and consequently not sure about a thing you observe, your knowledge cannot be called *Pratyaksha* (Direct cognizance). To be that the element of doubt must be absolutely eliminated from it.

Briefly, therefore, that knowledge alone is said to be *Pratyaksha*, which is not the outcome of the *relation* of a name with the object signified by it, nor gained under circumstances unfavourable for observation or experiment (hence *transcient* in character), nor into which any element of *doubt* enters,

- (2) *Anumāna* = *Inference*. Literally it means that *Nayāya Shāstra* 1st 5. which follows *direct cognition*. Two things have been observed to exist together at some time and place, when on some other occasion, one of the two is observed, the other, *i. e.*, the unknown can be inferred.* For instance, you see a child and you at once infer that he must have had parents. Again, seeing the smoke issuing from behind a hill you infer the existence of fire there. Or, to take another example. You infer the previous incarnation of the soul from observing unequal joy and sorrow in this world at the present moment.

Inference is of three kinds :—

- (a) *Purvavat* is one, in which you reason from *cause to effect*, *e. g.*, the inference of coming rain from the sight of clouds ; or, again, you see a wedding and naturally infer that some day the wedded couple will have children. Or, again, you see students engaged in the pursuit of knowledge and you infer that some day they will become men of learning.

* NOTE — In order to make this point clear I subjoin the following quotation from 'Evidences of Human Spirit' by the late Pundit Guru Datt Vidyarthi, M. A., bearing on the subject of Inference — *Tr.*

"The known *datum* or *data*, from which the unknown something is inferred is called in *Sanskrit* Logic, the *Linga* and the something inferred is called the *Anumeya*. With reference to this question of Inference, says *Kashyap* the logician :—That alone is a valid *datum* for inference (*linga*) which has, *firstly* been known to co-exist with the thing to be inferred at some time or place, *secondly*, is also known to be present wherever the like of the thing to be inferred exists, and *thirdly*, to be absent wherever the unlike of the thing to be inferred exists. To take, for instance, a concrete example. From the fall of the barometer is inferred the decrease of the pressure of air. Let us see if such an inference can be a valid inference. The fall of the barometer is known. But we know, from a *specific* experiment, *i. e.*, an experiment conducted at a particular time and place, that the

अथ तत्पर्यकं निविधमनुमानं पूर्ववच्छेषवत्सामान्यतोदृष्टम् ॥ न्याय ०

अ ० १ । आ ० १ । सू ० ५ ॥

- (b) *Sheshavat* inference is one, in which you reason from *effects to causes*. Examples:—You see a flood in the river, and infer that it must have rained on the mountain from which the river issues. Again, you see a child and at once infer that the child must have had a father. Again, you see this world and infer the existence of the Spiritual cause—the *Creator*, as well as of a Material cause—the *elementary matter*. Or, again, take another example. When you see a man in pleasure or pain, you at once infer that he must have done a virtuous or sinful deed before, since you have noticed that the consequence of a sinful act is pain, and that of a virtuous deed pleasure.
- (c) *Sāmdāyatodrishata* is that kind of *inference*, in which there is no relation of cause and effect between the known *datum* and the thing to be inferred, but there is some kind of similarity between the two. For example, you know that no one can get to another place without moving from the first, and hence, if you find a person at a certain place, you can easily infer that he must have come to the latter place by moving from the first.

decrease of pressure produces the fall of barometer. This fulfils the first condition. *Secondly*, similar cases of the decrease of pressure, by whatsoever cause, are attended with the fall of barometer, but the *third* condition is not fulfilled. It is not true that wherever there is no fall in the barometer, there is no decrease of pressure, for, there may be no fall of barometer, although, the pressure may have been decreased. The mercury, through rise of temperature expands and becomes lighter. Had the same pressure continued, the column of mercury would have risen higher up but the fall of pressure compensated for the rise, and left the mercury apparently where it was. The three conons of *Kushyap*, therefore, conclusively proved that the fall of the barometer is not the *linga* of the decrease of pressure. Similar reasoning will show that the decrease in the weight of the super-incumbent column of mercury is the *linga* (inference) of the decrease of pressure."

(3)—*Upamāna—Analogy*—is the knowledge Niyāya Shāstra I, of a thing from its like-
i.e. ness to another. The thing which is required to be known is called *Sādhyā*, and that which becomes the means of this knowledge from some kind of likeness between the two is called *Sādhana*.

Examples:—A man says to his servant: "Go and fetch Vishnu Mittra." The latter answers that he does not know him, as he has never seen him before. Thereupon the master says: "You know Deva Datta, don't you?" Upon the servant's answering in the affirmative, his master continues: "Well, Vishnu Mittra is just like Deva Datta." So the servant went out to find Vishnu Mittra. As he was passing through a street, he saw a man very much like Deva Datta, and thought that, that man must be Vishnu Mittra, and forthwith brought him to his master. Or, take another example. You want to know what a *Yak* is. Well, some one tells you, it is just like an ox. Next time you go to a jungle and happen to see an animal very much like an ox, you at once know that it is the *Yak* you asked your friend about. Now this kind of knowledge, i.e., knowledge of Vishnu Mittra from his likeness to Deva Datta and of a *Yak* from its likeness to an ox is called *Upamāna* or knowledge by *Analogy*. The words Vishnu Mittra and *Yak* are called *Sādhyā*, whilst Deva Datta and ox *Sādhana*, in the above two instances.

प्रसिद्धसाधर्म्यास्ताव्यसाधनमुपमानम् ॥ न्याय, १० ॥ अ० १ । अ० १ ।

सू० ६ ॥

(4)—*Shabdd—Testimony* (literally, *word*).

Niyāya Shāstra The word of an *A'pt* is called
I, i, 7. *Shabda*.

An *A'pt* is a person who is a thorough scholar, well-versed in all the sciences and philosophies, physical and spiritual, is virtuous, truthful, active, free from passions and desires, imbued with love for others, and who is an altruistic teacher of humanity solely actuated with the desire of benefiting the world by his knowledge, experience and convictions. God being the truest and greatest of all *A'ptas*, HIS *Word* the *Veda* is also included in *shabda* (Testimony).

(5)—*Itihās* is that which tells us that such and such a person was so and so, he did such and such a thing.

Nyāya Shāstra, such a person was so and so,
II, 2, 1 he did such and such a thing.
In other words, *Itihās* is the *history* of a country or the *biography* of a person. [The experience of the past recorded in history can be applied to solve many a difficult question of the day.—*Tr.*]

(6)—*Arthāpatti—Conclusion or deduction*.

It is a conclusion which naturally follows from the statement of a fact; for instance, one says to another: "Rain falls from clouds" or "an effect flows from a cause." The natural conclusion that can be drawn from the above statement is: "There can be no rain when there are no clouds," or "no effects follow when a cause does not exist."

(7)—*Sambhava—possibility*.

When you hear a thing, the first thing that enters your mind is whether such and such a thing is *possible*. Anything that runs counter

आतोपदेशः शब्दः ॥ न्या० ॥ अ० १ । आ० १ । सू० ७ ॥

न चतुष्टयमैतिहायार्थपत्तिसम्भवाभावप्रामाण्यात् ॥ न्याय० ॥ अ० २ ।

आ० २ । सू० १ ॥

to the laws of nature is not possible, and hence it can never be true ; for example, if you are told that a child was born without parents, such and such a person raised the dead to life again, or made stones float on the sea, lifted mountains, broke the moon into pieces, was God incarnate, or saw horns on the head of a man, or solemnised the marriage of a couple born of sterile mothers. You could at once know that it could not have possibly happened, being opposed to the laws of Nature. That alone is *possible* which is in conformity with the laws of Nature.

- (8)—*Abhāva—Absence or Negation.* You infer the existence of a thing in some other place from its *absence* from the place where you were told you would find it ; for instance, a gentleman said to his man : “ Go and bring the elephant from the elephant-house.” He went there but found that the elephant was not there. He naturally concluded that he must be somewhere near about. So he went out and looked about for the elephant and found him not very far from its proper place and brought him to his master.

These eight kinds of evidence have been briefly described. Their number can be reduced to four if *History* be included under *Testimony*, and *Deduction*, *Possibility* and *Negation* under *Inference*.¹

It is only by means of these five criteria that a man can ascertain what is right or wrong and not otherwise.

Supreme Bliss (*Moksha*) is obtained by living a truly righteous life and thereby getting the soul purified and exalted, and gaining a true conception of the six entities, *viz.*,
 Vaisheshika *Noumenon, Attribute, Action, Commonness, Dissi-*
 Shāstra,
 I, i, 4.

धर्मविशेषप्रसूताद् द्रव्यगुणकर्मसामान्यविशेषसमवायानां पदार्थानां
 साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानाभिः श्रेयसम् ॥ वै० ॥ अ० १ । आ० १ । सू० ४ ॥

1. They can even be reduced to three, *viz.*, *Direct Cognizance*, *Inference*, and *Testimony* if *Analogy* be included under *Inference*.—*Tr.*

multitude, and Inherent relation, (as of cause and effect, of whole with its parts).

Dravyás (Noumena), are nine in number :—Prithivi (Solids),
 Vaisheshika *A'páh (Liquids), Teja (Luminous matter), Váyu*
 Shástra, I, i, *(Gases) and Akásha, Time, Space, Soul (human*
 5 *and Divine), and Manas (Principle of thought and*
attention).

Characteristics (*Lakshana*)¹ of a *Dravya* (Noumenon):—It is
 Vaisheshika something in which attributes and actions or attri-
 Shástra, I, i, butes only reside, and which is capable of becoming
 15. a coinherent² cause of an effect. A cause always
 preceeds its effect. Out of the nine *Noumena, Solids, Liquids,*
Luminous matter (Ether), Gases, Manas and Soul possess both
 attributes and actions ; whilst *A'kásha, Time and Space* possess
 attributes only but no action.

“ *Prithivi* (Solids) is something, which excites the optic, gusta-
 Vaisheshika tory, olfactory and tactile impulses. Colour,³ taste
 Shástra, and touch are derived from Liquids, Luminiferous,
 II, i, I. matter or Ether, and Gases, respectively.”

“ The power of exciting olfactory impulses is the natural
 Vaisheshika inherent attribute of solids”, similarly taste is the
 Shástra, attribute of Liquids, Light of Luminiferous matter
 II, ii 2 (Ether), touch of Gases and *Shabda*,⁴ of *Akúsh*.

पृथिव्यापस्तेजोवायुराकाशं कालो दिगात्मा मन इति द्रव्याणि ॥ वै ० ॥

अ ० १ । आ ० १ । सू ० ५ ॥

क्रियागुणवत्समवायिकारणमिति द्रव्यलक्षणम् ॥ वै ० ॥ अ ० १ ।

आ ० १ । सू ० १५ ॥

रूपरसगन्धस्पर्शवतीपृथिवी ॥ वै ० ॥ अ ० २ । आ ० २ । सू ० १ ॥

व्यवस्थितः पृथिव्यां गन्धः ॥ वै ० ॥ अ ० २ । आ ० २ । सू ० २ ॥

1. A *Lakshana*, is that by means of which, an object (to be known) is known, for example, colour is seen with eyes. Eyes are therefore called a *Lakshana*.

2 *Co-inherent* means capable of combining

3. i. e., the power of exciting visual, gustatory, and tactile impulses. These terms are used in this sense throughout this chapter — *Tr.*

4. *Shabda* is erroneously translated into sound. Now *shabda* is not sound, though it is true that *shabda* is accompanied by sound, when it is spoken. It is very difficult to convey to the reader what the term *shabda* in the *Sanskrit* philosophy signifies. The *Sanskrit* philosophers hold that man being incapable of inventing language, the root-language must be inherent in nature itself. The *root-language*, which is the mother of human speech, is called *shabda*, and is supposed to inhere in a noumenon called *A'kúsha*. This *root-language* is revealed to man by God in the beginning of each creation,— *Tr.*

"*A'pāh* (Liquids) is something which excites the optic, gustatory, and olfactory impulses, and in which fluidity and moisture are to be found. The attribute of exciting gustatory sensation is naturally inherent in *Liquids*, whilst colour and touch are derived from *Ether* and *Gases*."

Vaisheshika Shāstra, II, ii, 3. "Coldness is also a natural attribute of *Liquids*."

"*Teja* is something which excites the optic and tactile impulses." The former is its own inherent attribute, whilst the latter is derived from *Gases*.

"*Vāyu* (gases) is something which excites tactile impulses." Though heat and cold are also to be found in it but they are derived from *Teja* and (*A'pāh*) *Liquids*.

"*Akāsha* has not the attribute of exciting these impulses," *i. e.*, of light, touch, taste and smell. *Shabda* alone is the attribute of *Akāsha*.

Vaisheshika Shāstra, II, i, 20. "Egress and Ingress are the *lingu*¹ of *Akāsha*."

"*Shabda*, not being observed to be produced by solids and other substances, is not their attribute." It resides only in *Akāsha*.

"*Time* is that of which nearness, futurity, simultaneity, slowness and quickness are predicated."

रूपरसस्पर्शवत्य आपो द्रवाः रिस्नग्धाः ॥ वै० ॥ अ० २ । अ० १ । सू० २ ॥

अप्सु शीतता ॥ वै० ॥ अ० २ । आ० २ । सू० ३ ॥

तेजो रूपस्पर्शवत् ॥ वै० ॥ अ० २ । आ० १ । सू० ३ ॥

स्पर्शवान् वायुः ॥ वै० ॥ अ० २ । आ० १ । सू० ४ ॥

त आकाशे न विद्यन्ते ॥ वै० ॥ अ० २ । आ० १ । सू० ५ ॥

निष्क्रमणं प्रवेशनमित्याकाशस्य लिङ्गम् ॥ वै० ॥ अ० २ । आ० १ । सू० २० ॥

कार्यान्तराप्रादुर्भावाच्च शब्दः स्पर्शवतामशुणः ॥ वै० ॥ अ० २ ।

आ० १ । सू० २५ ॥

अपरस्मिन्नपरं युगपच्चिरं क्षिप्रमिति काललिङ्गानि ॥ वै० ॥ अ० २ ।

आ० २ । सू० ६ ॥

1. *i. e.*, the datum from which the existence of *A'kāsh* is inferred.—*Tr.*

"It is an essential element in the production of effects, whilst
 Vaisheshika causes are independent of it. Time is, therefore,
 Shástra, spoken of as a cause".
 II, ii, 9.

"That to which "this side" or that side (*i. e.*, North, South,
 Vaisheshika East and West), above and below are applicable, is
 Shástra, called *Space*."
 II, ii, 10.

"That direction of space where the sun is first seen to rise is
 called *East*, where he sets, is *West*. A man facing
 Vaisheshika the East has *South*, on his right and *North* on his
 Shástra, II, ii, 14 left."

"The other directions are South-East, South-West, North-
 East and North-West."
 Vaisheshika
 Shástra II, ii, 16.

"That substratum, in which desire, repulsion, feelings of
 Niyáya Shástra, pleasure, feeling of pain, conscious exertion (will),
 i, 10. and consciousness,¹ are found is called *Átmá* (soul)."

The *Vaisheshika* philosophy defines *soul* thus :—

"That substance, in which respiration, nictitation, physical
 building and animation, movement, sensation, acti-
 Vaisheshika vity of the senses, organic feelings (such as hunger
 Shástra, III and thirst, fever, pain, etc.),² desire, repulsion, feeling
 ii, 4. of pleasure, feeling of pain, conscious exertion, and
 consciousness are found, is called *soul*."

नित्येष्वभावादनित्येषु भावात्कारणे कालाख्येति ॥ वै० ॥ अ० २ ।

आ० २ । सू० ६ ॥

इत इदमिति यतस्तद्दिश्यं लिङ्गम् ॥ वै० ॥ अ० २ । आ० २ । सू० १० ॥

आदित्यसंयोगाद् भूतपूर्वाद् भविष्यतो भूताच्च प्राची ॥ वै० ॥ अ० २ ।

आ० २ । सू० १४ ॥

एतेन दिगन्तराज्ञानानि व्याख्यातानि ॥ वै० ॥ अ० २ । आ० २ । सू० १६ ॥

इच्छाद्वेषप्रयत्नसुखदुःखज्ञानान्यात्मनो लिङ्गमिति ॥ न्याय० ॥ अ० १ ।

सू० १० ॥

प्राणाऽपाननिमेषोन्मेषजीवनमनोगतीन्द्रियान्तर्विकाराः सुखदुःखेच्छा-

द्वेषप्रयत्नाश्चात्मनो लिङ्गानि ॥ वै० अ० ३ । आ० २ । सू० ४ ॥

1 Here only the voluntary functions of the soul are enumerated.—Tr.

2. So far the involuntary attributes and functions are mentioned, then follow the voluntary functions which are the same as in the foregoing definition.—Tr.

" The existence of *Manas* (the mind or the organ of attention) is established from the fact that one is only capable of attending to one thing at a time."¹
Niyāya Shāstra, I, i, 16

" The powers of exciting impulses,² of colour, taste, smell, touch ; number, measure, separableness, property of combining, divisibility, proximity, distance, consciousness, pleasures, pain, desire, aversion, conscious exer-

Vasheshika Shāstra, I, i, 6.

युगपज्ज्ञानानुत्पत्तिर्मनसो लिङ्गम् ॥ न्याय० ॥ अ० १। आ० १। सू० १६॥
 रूपरसगन्धस्पर्शाः संख्यापरिमाणानि पृथक्त्वं संयोगविभागौ परत्वाऽ
 परत्वे बुद्धयः सुखदुःखे इच्छाद्वेषौ प्रयत्नाश्च गुणाः ॥ वै० ॥ अ० १।
 आ० १। सू० ६॥

1. To give the reader a clearer idea of this substratum called *Manas*, I call the following from *Evidences of Human Spirit* — " It is said of a Greek Philosopher that he was engaged in solving a mathematical problem when an army passed by and he was altogether unconscious of it till a soldier effaced the circle, the philosopher had drawn on the earth, a fact which alone disturbed the attention of the philosopher. What followed may be left to history. Was the movement of an army entirely noiseless? Were no sound waves propagated when the philosopher was solving his mathematical problem? Did not the waves enter the cavity of his ear and put to vibration the tympanic membrane, the delicately placed stapes and the grain filled liquid in the internal labyrinths of the ear, in fact the invisible medium of sensation upon the nerves the *indriyas*? All this did take place but the philosopher was not *attending* to it. There was in the philosopher a *something* which when engaged in thinking (*i. e.*, solving the problem was not in contact with the internal ear, a *something* whose contact with one *indriya* or faculty precluded its contact simultaneously with another. Its contact with an *indriya* and therefore with an organ is called what is called *Attention*; its separation from this cuts the cords of connection and the result is what we call *Absent mindedness*. Nor is this *Manas* the conscious faculty, for who does not know that all the idea, that our experience has acquired for us, lie for the most part in a latent state in the brain or more correctly in the *manas* but each and any of them is *remembered* whenever it is *recalled*" — *Tr.*

2. What is perceived by the eye is called *colour* What is perceived by the tongue is called *taste*, which is of different kinds such as sweet, salt, etc.

What is perceived through the nose is called *smell*.

What is perceived through the skin is called *touch*

What conveys the idea of one, two, etc, is called *number*

What conveys the idea of lightness and heaviness is called (*measure*)

Seperableness is the quality of being separate from others.

Sanyoga = power of combining, explains itself.

Divisibility is the quality of being divisible.

Proximity is immediate nearness either in place, time or relationship

Distance (in time or place) explains itself.

Virtue = just conduct.

Sinfulness = unjust conduct

Other terms explain themselves. — *Tr.*

tion, gravity, fluidity, oiliness, and love, impressibility, virtue and roughness, sinfulness and smoothness or laxity and *shabda* (sound and language) are twenty-four *attributes or qualities (Gunds)*."

"An *Attribute (Guna)* is that which is dependent upon or resides in a substratum which cannot itself possess an attribute, is not the cause of combination or of division into parts, and is *andpeksha*, i. e., independent of another attribute."

Vaisheshika
I, ii, 16

"*Shabda* is that, which is received through the ears, grasped by the intellect, expressed through speech, and resides in *A'kasha*."

Mahābhāshya

"Ascent, descent, contraction, expansion, coming, going, and rotation, etc., are the different kinds of *Karma*, (*motion or action*),"

"That which resides in a substratum, possesses no attributes,

Vaisheshika
I, i, 17.

and is an absolute cause of a combination or a division, is called *Karma (motion)*."

"Among effects :—Substrata, attributes, motions (or actions),

Vaisheshika
I, i, 18.

that which is the cause of all and is, therefore, common to all, is called *Sāmānya* (common-element)."

"Among effects of the same *Dravyā* (Substratum), the *Sāmā-*

Vaisheshika
I, i, 32.

nya (common-element), is the fact of their being all effects."

द्रव्याश्रय्यगुणवान् संयोगविभागेष्वकारणमनपेक्ष इति गुणलक्षणम् ॥

वै ० ॥ अ ० १ । आ ० २ । सू ० १६ ॥

श्रोत्रोपलब्धिर्बुद्धिनिर्ग्राह्यः प्रयोगेणाऽभिज्वलित आकाशदेशः शब्दः ॥

महाभाष्ये ॥

उत्क्षेपणमवक्षेपणमाकुञ्चनं प्रसारणं गमनमिति कर्माणि ॥ वै ० ॥

अ ० १ । आ ० १ । सू ० ७ ॥

एकद्रव्यमगुणं संयोगविभागेष्वनपेक्षकारणमिति कर्मलक्षणम् ॥ वै ० ॥

अ ० १ । आ ० १ । सू ० १७ ॥

द्रव्यगुणकर्मणां द्रव्यं कारणं सामान्यम् ॥ वै ० ॥ अ ० १ । आ ० १ ।

सू ० १८ ॥

द्रव्याणां द्रव्यं कार्यं सामान्यम् ॥ वै ० । अ ० १ । आ ० ८ । सू ० ३२ ॥

Among *dravyás* (Substances), *dravyáship*,¹ among *gunds* (attributes), *Gundship*; among *karmás* (actions) *karmáship*¹ are *Sámánya* (common-element), as well as *Vishesha* (distinctive element). For example—*dravyáship*, i. e., the fact of being a *dravyá* (substance), is common to all substances (*dravyás*), but it also distinguishes them from attributes (*gunds*). Therefore it (*dravyáship*) is *Sámánya* (common-element), as well as *Vishesha* (distinctive element).²

“Commonness and Dissimilitude are relative terms”; for instance, among *human* *humanship*,¹ i. e., the fact of being *human*, is the *Common-element* (*Sámánya*), whilst it also distinguishes *human* beings from animals, thus in this sense it is also the *distinguishing-element* (*Vishesha*); similarly, masculinity or femininity is *Common* to all men and women respectively, but *Bráhmaism*, *Kshatryism* and *Vaishyism* are the *distinguishing-element* among men and women, whilst *Bráhmaism* is the common-element among all *Bráhmans*, *Kshatryism* is the common-element among all *Kshatriyás* and so on.

Samádya (Inherent relation) is the inseparable and eternal relation between the whole and its parts, between an action and its agent, between an attribute and its substratum, between genius and its species, and between a cause and its effect.

The mutual relation of *substrata* with one another being in the nature of a combination (Physical or Chemical—*Tr.*), is of a *temporary* character.

द्रव्यत्वं गुणत्वं कर्मत्वञ्च सामान्यानि विशेषाश्च ॥ वै० ॥ अ० १ ।

आ० २ । सू० ५ ॥

सामान्यं विशेष इति बुद्ध्यपेक्षम् ॥ वै० ॥ अ० १ । आ० २ । सू० ३ ॥

इहेदमिति यतः कार्यकारणयोः स समवायः ॥ वै० ॥ अ० ७ । आ० २ ।

सू० २६ ॥

द्रव्यगुणयोः सजातीयारम्भकत्वं साधर्म्यम् ॥ वै० ॥ अ० १ । आ० १ ।

सू० १ ॥

1. I apologise to my readers for coining such terms as these. For want of equivalent words in English I have been compelled to do so in order to make the text intelligible.—*Tr.*

2. We take for example a cow :—

All that is common to all cows is called the *Common-element* (*Sa'manya*). Now this *common element* distinguishes every cow from the rest of the creation, hence it is also the *differentiating-element* (*Vishesha*).

The relation between substances, that they possess some attributes in common and can also be converted into different forms which are always essentially of the same nature as the substances out of which they were made, is called *Sādharmya*. For example, take *earth* and *water*. Both are inanimate substances, both can be converted into different forms, as *earth* can be moulded into a pot, etc., and *water* into a lump of ice, etc. Therefore, *earth* and *water* are *Sādharmya* (similar) in this respect.

The reverse of *Sādharmya* is *Vaidharma* (dissimilar), when the attributes are dissimilar, as in the case of *earth* and *water*, *earth* is hard, *dry* and excites¹ olfactory impulses, whilst *water* possesses moisture, fluidity and the power of exciting gustatory impulses.² These attributes are quite different from each other, hence *earth* and *water* (*Vaidharmā*) in this respect.

Vaisheshika VI, i, 3 "An effect presupposes a cause."

Vaisheshika I, ii, 2. "Where there is no cause, there can be no effect."

Vaisheshika I, ii, I. "Absence of an effect does not prove the non-existence of the cause."

"The effect only reveals whatsoever pre-existed in the cause. No new attribute can spring up."

Vaisheshika II, i, 24. "*Small* and *Great* are relative terms" as a tetratomic molecule is *smaller* than a *likshā*³ but *greater* than a diatomic molecule; or as a mountain is *smaller* than the earth, but *greater* than a tree.

Vaisheshika I, ii 7 "Satt (existence) is the state of *being* whether of a substratum, an attribute or an action."

कारणभावात्कार्यभावः वै ० ॥ अ ० ४ । आ ० १ । सू ० ३ ॥

न तु कार्याभावात्कारणभावः ॥ वै ० ॥ अ ० १ । आ ० २ । सू ० २ ॥

कारणभावात्कारणभावः ॥ वै ० अ ० १ । आ ० २ । सू ० १ ॥

कारणगुणपूर्वकः कार्यगुणो दृष्टः ॥ वै ॥ अ ० २ । आ ० १ । सू ० २४ ॥

अणुमहदिति तस्मिन्विशेषभावाद्विशेषभावाच्च ॥ वै ० ॥ अ ० ७ ।

आ ० १ । सू ० ११ ॥

सदिति यतो द्रव्यगुणकर्मसु सा सत्ता ॥ वै ० ॥ अ ० १ । आ ० २ ।

सू ० ७ ॥

1 As earth is a kind of *Prithvi*.

2 As water is a kind of *A'pāh*.

3 i. e., a mote.

"*Satt* can be affirmed of everything that exists. Therefore *satt* is called the *Greatest Common element* (*Mahā sāmānya*) i. e., common to all the entities."

Vaisheshika
I, ii, 4

So far entities have been described. Now we shall briefly describe *non-entities* (non-existences or *abhāva*) which are of 5 kinds :—

(1). "*Prāgābhāva*.—That kind of non-existence which *precedes* the formation of a thing is called *Prāgābhāva*." For instance, a piece of cloth or a pot did not exist before either of them was made. This non-existence of a piece of cloth or a pot before its formation is called *Prāgābhāva*."

Vaisheshika
IX, i, 1.

(2). "*Pradhvansābhāva*.—"Non-existence following the existence of a thing is called *Pradhvansābhāva*"; as when a pot is broken it ceases to exist as a pot, its non-existence then is called *Pradhvansābhāva*,"

Vaisheshika
IX, i, 2

(3). "*Anyonyābhāva*.—"That which exists in relation to one thing and does not exist in relation to another is called *Anyonyābhāva*." As a cow exists as a cow, or a horse exists as a horse, but a cow is *not* a horse, *nor* is a horse a cow. That is, a cow in relation to itself exists, but a cow as a horse, or a horse as a cow, does not exist, This kind of non-existence is called *Anyonyābhāva*."

Vaisheshika
IX, i, 4.

(4). "*Atyantābhāva*.—"That which is different from the afore-said three kinds of non-existences, is called *Atyantābhāva*", as the horns of a man, or an ethereal flower, or the child of a barren woman. This impossible sort of non-existence is called *Atyantābhāva*."

Vaisheshika
IX, i, 5

भावेनुवृत्तेरेव हेतुत्वात्सामान्यमेव ॥ वै० ॥ अ० १। आ० २। सू० ४॥

क्रियागुणव्यपदेशाभावात्प्रागसत् ॥ वै० ॥ अ० ६। आ० १। सू० १॥

सदसत् ॥ वै० ॥ अ० ६। आ० १। सू० २॥

सत्त्वासत् ॥ वै० ॥ अ० ६। आ० १। सू० ४॥

यच्चान्यदसदस्तदसत् ॥ वै० ॥ अ० ६। आ० १। सू० ५॥

(5). "Non-existence of a thing in one place whilst it exists in another, is called *Sansarga Pratishedha*"; as, for example, a person says: "the pot is not *in the house*", *i. e.*, it is *outside* in some other place. Here the pot and the house are not related to each other in any way.

Vaisheshika IX, i, 10. "Ignorance (*avidyā*) is the result of defective faculties and education."¹

Vaisheshika IX, ii, 12. "it is another name for *incorrect knowledge*."

Vaisheshika IX, ii, 12. "The correct knowledge or the knowledge of a thing as it exists, is called *knowledge (Vidyā)*."

Vaisheshika VII, i, 2. "All those substrata, as *Prithivi, etc.*, and their attributes that are effects, are *non-eternal* or *transient (Anitya)*; whilst those that are causes are *Eternal (Nitya)*."

Vaisheshika VII, i, 3. "That which exists and has no cause is called *Nitya (Eternal)*; whilst that which has a cause or has been *made* is *Non-eternal (Anityā)*."

There are 6 kinds of Inferential knowledge, *i. e.*, knowledge derived from the relation of a sign with the object signified:—

- I. When we proceed *from causes to effects*. *Example*. A man at some distance sees a man clap his hands and at once infers that sound will be produced.

नास्ति घटो गेह इति सतो घटस्य गेहसंसर्गप्रतिषेधः ॥ वै० ॥ अ० ६ ।

आ० १ । सू० १० ॥

इन्द्रियदोषात्संस्कारदोषाच्चाविद्या ॥ वै० ॥ अ० ६ ॥ आ० २ ।

सू० ११ ॥

तद्दुष्टज्ञानम् ॥ वै० ॥ अ० ६ । आ० २ । सू० १२ ॥

अनुष्टं विद्या ॥ वै० ॥ अ० ६ । आ० २ । सू० १२ ॥

पृथिव्यादिरूपरसगन्धस्पर्शा द्रव्यानित्यत्वादनित्याश्च ॥ वै० ॥ अ० ७ ।

आ० १ । सू० २ ॥

एतेन नित्येषु नित्यत्वमुक्तम् ॥ वै० ॥ अ० ७ । आ० १ । सू० ३ ॥

1. I have used the word *Education* in the widest sense possible, whether it be the result of direct teaching or of association with other people or of environments. The word used in the text is *sansakāra* which means an *impression* made on the soul either subjectively or objectively.—Tr.

2. When we proceed *from effects to causes*. *Example*. A person
 Vaisheshika IX, ii, 1 hears the sound (peculiar to the clapping of hands)
 and at once infers that there has been clapping of
 hands close by.
3. *Samyogi* (concurrent) knowledge is that which is obtained
 from the concurrence of one thing with another. *Example*. The mention of the word *body* at once sug-
 gests the existence of *skin* along with it.
4. *Samvāyī* (Inherent) knowledge is that which is obtained
 from the inherence of something (*i. e.*, an attribute sub-
 stance or an action) in another. *Example*. We know
 Extension inheres in Ether, therefore, from the mere
 mention of the word *Ether*, *Extension* is at once in-
 ferred.
5. *Ekārtha Samvāyī* knowledge. When two things (such as
 attributes) reside in a substance, the knowledge of one
 at once suggests the other. This kind of inferential
 knowledge is called *Ekārtha Samvāyī*. For example.
 We see the *orange colour* of an orange and at once infer
 that it must be smooth to *touch* or *sweetish* in taste.
6. *Viradhi* (Antithetic) knowledge ; is that which is gained
 from the natural opposition of ideas or things. *White*
 colour will suggest *black* colour ; *sweet* taste suggests
bitter taste ; hissing of a snake at once will suggest that
 its natural foe, the mungoose, must be close by.

Vyāpti is the relation of two things (one of which is a *known*
datum and the other not *known*) which are related
 Sankhyā, Vachan v, 26 to each other in a definite, fixed relation so that
 either of them always accompanies the other, or
 only one accompanies the other ; as an example of the latter we

सदकारणव्यभिक्त्यम् ॥ वै ० ॥ अ ० ४ । आ ० १ । सू ० ॥

अस्येदं कार्यं कारणं संयोगि विरोधि समवायि चेति लैङ्गिकम् ॥ वै ० ॥

अ ० ६ । आ ० २ । सू ० १ ॥

नियतपधर्मसाहित्यमुभयोरेकतरस्य वा व्याप्तिः ॥ सांख्यप्रवचने । ५ । २६ ॥

1. *Samvāyī* is the inseparable, inherent relation of a substance, an attribute
 on an action with another substance, just as the relation of fluidity with fluids,
 whole with its parts, genus with its species, etc., see page 73.

take *fire* and *smoke*. Now in this case *smoke* is the datum (*Sādhana*) by means of which *fire* (*Sādhya*, i.e., the thing *inferred*), is known. Whenever you see *smoke*, you naturally conclude that there is *fire* somewhere. The relation between the two is not an arbitrary one, but a natural, definite and universal one. You can nowhere find *smoke* without *fire*.

"The *Sādhana* (sign) sometimes exists temporarily by its own power", as *smoke*, caused by the disintegrating power of *fire* (from wood, etc.) when carried to distant places, is seen hanging by itself without the *fire* being found near it. This is also called *Vyāpti*.

"The relation of one pervading the other is also called *Vyāpti* just as the primeval matter (*Prakṛiti*) pervades the *principle of wisdom*, whilst the latter is said to be pervaded by the former, i.e., the higher pervades the lower whilst the latter is pervaded by the former. In other words, the relation of the *thing pervaded* with the *thing pervading* it is called *Vyāpti*.

Teachers should examine everything they teach to their students with the help of the above criteria ; so should the students. Otherwise they can never be profound scholars. They will only be mere crammers. Teachers before teaching a book should thoroughly study it themselves and test the truth of its contents by the application of the aforesaid test. On finding it true they should teach it to their scholars, otherwise not.

"It is only by their properties and the application of (the aforesaid) tests that the true nature of things is ascertained."

THE SCHEME OF STUDIES.

1. First of all comes *Phonetics* (*śikṣā*) by Panini. Parents and teachers should teach their children and pupils how to pronounce different letters in their right *places*, with the right amount of *effort* and the right *agent*. For example, take the letter *P*. The

निजशक्युद्वमित्याचार्याः ॥

आवेयशक्ययोग इति पञ्चशिक्षः ॥ सांख्य ॥ अ० ५ । सू० ३१ । ३२ ॥

1. *Prakṛiti* is held to be the subtlest form of matter, out of which all the visible and invisible objects of the world are evolved, *Prakṛiti* being *subtlest* and the cause, next in the stage of evolution—a little less subtle than it—comes what is called *Mahātatva* (the *principle of wisdom*), a stage lower still comes *Ahaṁkāra* (the *principle of individuality*) and so on.—Tr.

right *place* to pronounce it is the *lips*, the proper amount of *effort* is what is called *full* and the right *agent* is the *tongue*.

2. Then comes *Grammar*. It includes *Ashtādhyayi*; *Dhātupāṭh* (Book of roots), *Ganapāṭh* (Book of groups), *Unādikosh* (Book of prefixes and suffixes, &c). Last of all comes *Mahdbāshya* (Exposition of the above four books of *Panini* by *Patanjali*).

If the teachers and their scholars be intelligent, energetic, honest and extremely anxious to advance their knowledge, the pupils can master the Science of Grammar in three years, and thus become profound Grammarians thoroughly acquainted with the construction of every word—*Vedic* or *Laukika* (i. e., of ordinary Sanskrit literature). Other sciences are easier to learn. The amount of labour that is required to learn the Science of Grammar is greater than that required to master any other subject; and the amount of knowledge acquired by the study of the above books on Grammar in three years cannot be gained by the study of such books as *Sārswata Chandrikā*, *Kaumadī*, and *Manormā*, in fifty years. The reason is that the great sages have expounded the most abstruse subjects in their books in such an easy way that it is entirely impossible of ordinary men to approach it. The aim of those great souls in writing their books was to make the subject so easy as to be readily grasped in the shortest possible time; whilst the object of little minds has always been to clothe their subject with such a difficult-round-about style as would necessitate great labour and waste of time, on the part of the student, to comprehend it, whilst he would profit but very little. We can liken this to digging up a whole mountain and finding a penny-worth of gold; whilst the study of the books of the great sages can be well likened to the diving of a man into the sea and finding most valuable pearls in one plunge.

3. Then let them read *Nighantū* and *Niruktī* (Books on Vedic Vocabulary and Philology) by *Yaska* in six to eight months, but not waste years of their valuable time over *Amarkosha* and other such books written by atheists.

4. Thereafter they should study *Chhandogranthā* (Prosody), by *Pingala*, so that they may thoroughly master the rules that govern versification—*Vedic* and Sanskrit—and be able to compose poems of their own. This can be done in four months. They

should not waste their time over *Vritratndkar* and the like books written by mean scholars

5. Then they should study the *Manu Smṛiti*, the *Vālmiki Rāmāyaṇa*, the *Vidurniti* and other selections like this from the *Mahābhārata*. The tutor should teach these as poetry ought to be taught. The study of these books tends to eradicate evil habits and bring culture. It should not take the students more than a year to finish them.

6. Then they should study the six *Shāstrs*¹ (commonly called the six schools of philosophy) with the expositions of *Rishis*—the enlightened great souls, the true seers of nature—as far as possible, or in the absence of these, with the help of the true commentaries of other honest scholars. But before taking up *Vedānta Shāstra* they should learn the ten *Upanishads*.² All these books should be finished in two years.

7. Thereafter, they should study the four *Vedas*³ with their four *Brāhmanās*⁴ with *proper accent, meanings*, (and finish this course in six years). The Vedās should be both taught by example and precept.

Says *Nirukta* on this subject :—

“ He, who reads the *Vedas* even with proper accents, but does not know their meanings, is like a tree weighed down by its fruit, branches, leaves and flowers, or like a beast of burden carrying on its back grain which it cannot eat. But he, who understands their meanings and acts up to their teachings by avoiding sin and leading a virtuous life, enjoys perfect happiness in this world, and *eternal bliss* hereafter in consequence thereof.”

सायणस्य भारद्वाजः किलाभूदधीत्य वेदं न विजानाति योऽर्थम् ।

योऽर्थं ह इत्सकलं भद्रमश्नुते नाकमेति ज्ञानविधूतपापम् ॥ निरुक्त

१ । १८ ॥

1. *Pūrva mīmāṃsā*, *Vaiśaishika*, *Niyāya*, *Yoga*, *Sāṅkhya* and *Vedānta*.

2. *Psh*, *Kena*, *Kutka*, *Prashna*, *Munduka*, *Māndūkya* *Aitareya*, *Taitireya*, *Chhāndogya* and *Vrihaddranyaka*.

3. *Rig*, *Yaju*, *Sama* and *Atharva Veda*

4. *Aitareya*, *Shatapatha*, *Bāma* and *Gopatha*.

Says the *Rig Veda* :—

Rig Veda
X, 17, 4. “ An ignorant man has eyes to see but sees nothing, has ears to hear but hears nothing, has a tongue to speak but speaks nothing. The ignorant can never understand the hidden mysteries of knowledge. But it is to the learned alone that knowledge reveals its true nature, just as a woman longing to meet her husband, dresses in her best and puts on her finest jewellery, so as to display her charms to him.”

Rig Veda
I, 164, 39. “ What good can the *Vedas* do unto him who does not know that Great Being, who is All-pervading and Eternal, Holiest of all, Who sustains the Sun and the Earth, and is the support of the learned, the method of Whose realization is the chief aim of Vedic teaching? But they alone enjoy *eternal bliss* who study the *Vedas*, live a righteous life, become perfect *yogis* and realize God.

8. After the study of the *Vedas* they should learn the *Upavedas* (or sub-*Vedas*) which are four in number :—

i.—*A'yurveda* (Medical Science) Herein are included the works of *Charak* and *Sushrut*, and other sages. They should learn both theory and practice, including Medicine, Therapeutics, Materia, Physiology and Pathology, Hygiene with Dietetics and Climatology and the sciences of Temperaments, Anatomy and Surgery with the proper use of instruments in different operations, &c., in four years.

ii —Science of Government (*Dhanur Veda*).

It consists of two parts :— Civil and Military.

Civil part, is the art of governing people, protecting their lives and property. developing the wealth and resources of the country, making the people happy and contented by the right administration of justice—protecting the good and punishing the wicked, etc.

उत त्वः पश्यन्न ददर्श वार्चमु त त्वः शृण्वन्न शृणोत्येनाम् । उतो
त्वस्मै तन्वँ श्विसंस्ते जायेव पत्य उशती सुवासाः ॥ मं १० ।

सू० १७ । मं ४ ॥

श्रुचो श्रुचोरं परमे व्योमन् यस्मिन्देवा अधिविश्वे निषेदुः । यस्तन्न
वेदं किमुचा करिष्यति य इच्छद्भिदुस्त इमे समासते ॥ मं १ ।

सू० १६४ । मं० ३६ ॥

Military part, comprises organization of the army, use of fire-arms and the knowledge of different kinds of drill, tactics and strategy, etc. They should learn both branches of the *Science of Government* in two years.

- ii.—*Science of Music (Gandharva Veda)*. They should learn all the different parts of music, such as tunes, modes, modifications of mode, time, harmony, refrain. They should also learn singing, playing, and dancing, etc., properly, but chiefly singing and playing of the *Sāma Veda Mantrās* on musical instruments. But they should never sing amorous songs like Nauch-girls nor bray like sensual *Vairāgees*.¹

The books on this subject are *Nārad Sanhitā*, etc., composed by *Rishis*.

- iv.—*Artha Veda* (Science and practice of mechanical arts), also called *Shilpa Vidyā*. They should study the laws of matter and motion. They should also know how to make various kinds of machines, etc.

In short, they should learn theoretically and practically, the nature and properties of all substances from solids to *A'kāśa*. This is the science that helps to increase the wealth and prosperity of a country.

Thereafter, they should thoroughly study the *Jyotisha Shāstra*—which includes Arithmetic, Algebra, Geometry, Geography, Geology and Astronomy—in two years. They should also have practical training in these Sciences, learn the proper handling of instruments, master their mechanism, and know how to use them. But they should regard *Astrology*—which treats of the influence of stars and constellations on the destinies of man, of auspiciousness and non-auspiciousness of time, of horoscopes, etc.—as a fraud, and never learn or teach any books on this subject.

Both the teachers and their scholars should so endeavour as to be able to master all the sciences and arts, and become highly cultured in twenty or twenty-one years, and thus accomplish the object of their lives and live in happiness.

The knowledge that can be acquired by following the aforesaid schemes in twenty or twenty-one years cannot be gained in any other way even in one hundred years.

1. A sect of mendicants.—*Tt*.

We have recommended only the books of *Rishis* for students to study, because they were men of great learning, masters of all the sciences, and also imbued with piety. But the books of mean scholars we have condemned, because they had only a smattering of knowledge, and were not free from prejudice either. How could their writings, then, be free from the faults of their authors?

Out of all the above-mentioned books (we have recommended the student to study),—the *Vedas*, *Angās* (Limbs),¹ *Upanagās*,² (sub-limbs), *Brāhmāns*³ and *Upvedās*⁴ (sub-*Vedās*)—the *Vedās* alone are held to be Divine in origin, the rest were made by *Rishis*—seers of the *Veda* and Nature. Should anything be found even in their writings contrary to the teachings of the *Vedas*, it is to be rejected, for the *Vedas* alone, being Divine in origin, are free from error and aximatic (*Swatāh Pramāna*), in other words the *Vedas* are their own authority; whilst other books such as the *Brāhmāns* are *Pratāhpramāna*, i. e., dependent upon the *Vedas* for their authority. They stand or fall according to their conformity or conflict with the *Vedas*.⁵

The books to be avoided are enumerated in the Appendix. They ought to be looked upon as snares; once caught in them a student can never know the truth.

O.—Is there no truth to be found in these books?

A.—There is a sprinkling of truth mixed with a large amount of rubbish, myths and fabrications; but as even the best food mixed with poison is to be avoided, so should these books.

O.—Do you not believe in the *Purāṇas*, *Itihāsa*, etc.?

A.—Yes, we do; but only in the true ones, not in the forged ones.

O.—Which of them are true and which forged or false?

Grihya
Sutra

A.—“*Itihāsa*, *Purāṇa*, *Kalpa*, *Gāthā* and *Nāradaśānsi* are five names given to *Brāhmāns* (that have been mentioned before). The *Bhagvat* and the like books are not the real *Purāṇas*.”

ब्राह्मणानीतिहासान् पुराणानि कल्पान् गाथा नाराशंसीरिति ॥ गृह्यसूत्र

1. They are six in number :—*Phonetics*, *Science of morals and duties*, *Grammar*, *Philology*, *Music* and *Astronomy*

2. They are six in number. They are the so-called six Schools of Philosophy, see page 71.

3, 4. They are four in number, and have been enumerated before see page 71.

5. For further elucidation of this subject see Chapter VII of this book as well as our book called ‘An Introduction to the Exposition of the four *Vedas*’.

O.—Why do you not accept whatever truth there is to be found in the condemned books?

A.—Whatever *truth* is to be found in them is of the *Vedas* and other true *Shāstrás*, whilst whatever is false in them is of their own invention. With the acceptance of the *Veda* and other *Shāstrás* the whole truth is accepted. He, who tries to extract truth from these false books, will have to unavoidably swallow untruth as well. Therefore even truth, which is adulterated with untruth, should be avoided like food adulterated with poison.

O.—What is your faith?

A.—*Vedic*. We believe that the *Vedas* alone are the supreme authority in the ascertainment of true religion—the *true conduct of life*. Whatever is enjoined by the *Vedas* we hold to be right; whilst whatever is condemned by them we believe to be wrong. Therefore we say that our religion is *Vedic*. All men, especially the Aryas, should believe in the *Vedas* and thereby cultivate unity in religion.

O.—Even the *Shāstrás* written by *Rishis*—contain truth mixed with untruth, and contradict one another like other books. Take for example, the subject of *Creation*. Now all the six *Shāstrás* contradict one another on this subject. The *Mimāṃsā* for instance, gives *application* as the cause of the world; the *Vaisheshika*, *time*; the *Niyāya*, *atoms*; the *Yoga*, *activity*; the *Sāṅkhya*, *primeval matter*, and the *Vedānt*, *God*. Are not their teachings mutually contradictory?

A.—*Firstly*, barring the *Vedānt* and the *Sāṅkhya*, these *Shāstrás* do not treat of the subject of *Creation* directly. It is only indirectly mentioned. *Secondly*, there is no contradiction in their teachings. It only shows that you have no knowledge of *contrariety* and *conformity*. Now tell me pray, do you call it a contradiction when different statements are made on the same subject or when made on different subjects?

O.—When different statements are made on the same subject. Here, too, the subject is the same, *viz.*, *Creation*.

A.—Is knowledge one thing or more than one?

O.—One.

A.—If it be one, why then are there so many divisions of this knowledge, such as Grammar, Medicine and Astronomy. As in the

case of one science, its different branches are treated of separately, so are the six branches of the *Science of Creation* treated of separately in the six *Shāstrās*. You can never call it a contradiction, can you? Just as six different causes take part in the formation of a pot, *viz.*, application, time, clay, intellect, labour (required for mixing or separating different materials), the properties of matter, and the potter, similarly six different causes of the world have been discussed by the six *Shāstrās*, thus *application* by the *Mīmāṃsā*, *Time* by the *Vaiśiṣṭhik*, *material cause* by the *Niyāya*, *Divine activity* by *Yoga*, *atoms and the gradual formation of the different substances* of the world out of them by the *Sāṅkhya* and the efficient cause *God* by the *Vedānta*. There is no contradiction in it. Or take for illustration the Medical Science. Its six different branches, Pathology,¹ Medicine and Therapeutics, Materia Medica, Hygiene and Surgery¹ are separately treated, but all these aim at curing disease. Likewise six different causes have operated in the formation of this world; one cause having been discussed by each *Shāstra* there is no contradiction in them.²

Both the teachers and their scholars should avoid all those things that act as hindrances in the way of the acquisition of knowledge, such as the company of the wicked and lascivious people, contraction of bad habits (such as the use of intoxicants), fornication, child-marriage,³ want of perfect *Brahmacharya*, want of love on the part of the rulers, parents and learned men for the dissemination of knowledge of the *Veda* and other *Shāstrās*, over-eating, keeping late hours, sloth in learning, teaching, examining or being examined, or performing these duties with dishonesty, not regarding knowledge as the highest thing in the world, want of faith in *Brahmacharya* as the source of health, strength, intellect, courage, political power and wealth, leaving off the worship of one true God, and wasting time in going about from place to place for the purpose of seeing and worshipping images made of stone, and other inanimate objects, absence of the worship of the five true living gods—father, mother, teacher, *altruistic teachers of humanity* (*atithis*) and other great men,—neglect in the performance of the

1 Physiology is included under Pathology, and Anatomy under Surgery,—*Tr.*

2 We shall discuss this subject more fully in the Chapter on *Cosmogony*,

3 *i.e.*, marriage under 16 years in the case of a girl, and under 25 years in the case of a man

duties of their *Class* and *Order*, and instead, wearing different marks of sectarian distinction on the forehead and other parts of the body,¹ chaplets and rosaries, etc., observance of fasting days as the 11th and 13th of each month, having faith in the forgiveness of sins by pilgrimage to such sacred places, as Benares, and by constant recitation of the names of gods and goddesses such as *Rama*, *Kristna*, *Náryana*, *Shiva*, *Bhágwati* and *Ganesha*, indifference towards the acquisition of knowledge through the wicked advice of hypocrites, belief in the possibilities of obtaining salvation simply through hearing such books as *Puránás* the (*Bhagwat* and the like) read, and thus neglecting the study of the true philosophies and sciences, the living of good and righteous lives, the practice of *Yoga*, and communion with God—which alone can lead to *eternal bliss*—want of love for knowledge through greed of gold, and loafing about, etc.

People (of India), at the present day, who are involved in the aforesaid false practices, remain destitute of the advantages of *Brahmacharya* and education, are consequently sunk in ignorance, and afflicted with diverse diseases.

The sectarian and selfish *Bráhmans* of the present time prevent other people, through their false teachings, from acquiring knowledge and associating with men of learning, en-snare them in their own nets and thus ruin them physically, mentally, and materially. They want to keep the *Kshatriyás* and other *Classes* illiterate, since they are afraid that if they acquired knowledge and become enlightened, they would expose their hypocrisy, get out of their selfish grip, and become disrespectful towards them.

Both the rulers and the ruled should see that these obstacles are removed from the path of the students (male and female) of all *Classes*. In order to give their children sound education, they should exert themselves to their utmost with all their hearts, all their souls and all their wealth.

O.—Are even women and *Shudras* allowed to study the *Vedas*? What shall we do if they take to reading? Besides, there is no authority for their doing so. On the other hand, it is condemned by the *Vedas* thus—

1. Such as *Oordhva pundra*=a single perpendicular line on the forehead; *Tripundra*=three lines made across the forehead and other parts of the body; *Tilak*=a coloured mark on the forehead made with ashes, etc

Shruti.

"Never should women and the *Shudras* study."

A.—All men and women (*i. e.*, the whole mankind) have a right to study. You may go and hang yourselves. As for the text you have quoted, it is of your own fabrication, and is nowhere to be found either in the *Vedas* or any other authoritative book. On the other hand, here is a verse from the *Yajur Veda* that authorises all men to study the *Veda* and hear it read :—

God says : "As I have given this Word (*i. e.*, the four *Vedas*) Yajur Veda which is the word of salvation¹ for all making [Here XXVI, 2. some one might say that by the word *Jana*, which we have translated into *all mankind*, only *Dwijás* are meant, as in the *Smritis*² (so-called) they alone are allowed to study the *Veda* but not women and *Shudras*, the other half of this verse answers this objection by adding]—*Bráhmans*, *Kshatriyás*, *Vashyas*, *Shúdrás*, women, servants, aye, even the lowest of the low, so should you all do, *i. e.*, teach and preach the *Veda*. Let all men therefore read and recite, teach and preach the *Veda* and thereby acquire true knowledge, practise virtue, shun vice, and consequently being freed from all sorrow and pain, enjoy true happiness."

Now, sir, shall we believe your word or God's? God's, certainly. He who will still refuse to believe, (that women and *Shudras* are entitled to *Veda* learning) shall be called a *Nastika* (an infidel) because *Manu* has said, "He is an infidel who is a reviler and disbeliever of the *Veda*." Does not God desire the welfare of the *Shúdrás*? Is God prejudiced that he should allow the study of the *Veda* to *Dwijás* and disallow it to *Shúdrás*. Had God meant that the *Shúdrás* should not study the *Veda* or hear it read, why should He have created the organs of speech and hearing in their bodies? As He has created the sun, the moon, the earth, the water, the fire, the air, various food and drinks, etc., for all, so has He revealed the *Veda* for all. Wherever it is declared (in the books of *Rishis*) that the *Shúdrás* are debarred from the study of the *Veda*,

स्त्रीशूद्रौ नाधीयातामिति श्रुतेः ॥

यथे मां वाचं कल्याणीमावदानि जनेभ्यः । ब्रह्मराजन्याभ्यां शूद्राय
चार्याय च स्वाय चारणाय ॥ यजु ० अ ० २६ । २ ॥

1. *I. e.*, Happiness here and hereafter.—*Tr*

2 Books written by *Rishis* on the conduct of life.—*Tr*.

the prohibition simply amounts to this that he, that does not learn anything even after a good deal of teaching, being ignorant and destitute of understanding, is called a *Shudrá*. It is useless for him to learn, and for others to teach him any longer. As for your debarring women from education, that only shows your ignorance, selfishness and stupidity. Here is an authority from the *Veda* entitling girls to study :—

“Just as boys acquire sound knowledge and culture by the practice of *Brahmacharya* and then marry girls of their own choice, who are young, well educated, loving and of like
Arthava XI, xvi, 3, 18. temperament, so should a girl practice *Brahmacharya*, study the *Veda* and other sciences and thereby perfect her knowledge, refine her character, give her hand to a man of her own choice, who is young, learned and loving.”

It follows therefore that girls should also practice *Brahmacharya* and receive education.

O.—Should even *women* read the *Veda*?

A.—Certainly. Here is an authority from the *Shraut Sutra* :

“(In the *Yajna*) let the wife recite this *mnatra*.”

Were she not a scholar of the *Veda* as well as of other *Shastras*, how could she in the *Yajna* receive the *Vedic mantrás*, with proper pronounciation and accent, as well as speak *Sanskrit*?

In ancient India, *Gárgi* and other ladies,—jewels among women—were highly educated and perfect scholars of the *Veda*. This is clearly written in the *Shatpatha Brahmana*.

Now if the husband be well-educated and the wife ignorant or *vice versa*, there will be a constant state of warfare in the house. Besides if women were not to study, where will the teachers, for Girls' schools come from? Nor could ever the affairs of the state, the administration of justice, and the duties of married life, that are required of both husband and wife [such as keeping each other happy, the wife having the supreme control over all household matters] be carried on properly without thorough education (of men and women).

ब्रह्मचर्येण कन्याः युवानं विन्दते पतिम् ॥ अथर्व ० ॥ कां ० ११ ।

प्र ० १६ अ ३ । मं १८ ॥

The *Kshatriyās* women in ancient India, used to be well-acquainted even with the military science, or how could they have gone with their male relations and fought side by side with them in battle fields, as *Kekai* did with her royal husband *Dasharatha*. Therefore it behoves *Brāhman* and *Kshatriyā* women to acquire all kinds of knowledge, and *Vaishyā* women to learn trade, and the mechanical arts and the like, and *Shudrā* women, the art of cooking, etc. As men should, at the very least, learn the Science of Grammar, *Dharmā* and their profession or trade, likewise should women learn Grammar, *Dharma*¹, Medical Science, Mathematics and the mechanical and fine arts at the least, for without a knowledge of these, ascertainment of truth, proper behaviour towards their husbands and other people, bearing of good children, their proper up-bringing and instruction, proper management of the household affairs, preparation of foods and drinks in accordance with the requirements of Medical Science, (so that they may act on the system like good medicine and keep the whole family free from disease and thereby make them happy), can never be effected. Without a knowledge of arts, they cannot properly attend to such matters as making proper dresses and ornaments, etc., or having them made, nor can they supervise the construction of their houses. Without a knowledge of mathematics, they can never keep accounts of their household properly; and without a knowledge of true religion, as taught by the *Vedas* and other *Shāstras*, they cannot know what God and *Dharma* are, and can never, therefore, escape going astray from the path of rectitude.

Verily, those parents have done their duty and, therefore, a thousand thanks to them, who have done their best to make their children practise *Brahmacharya*, acquire knowledge, and perfect their character, which all help to develop both their bodies and minds to the fullest extent, so that they may accord a just and righteous treatment to all—parents, husbands, wives, fathers-in-law, mothers-in-law, their king and fellow-subjects, neighbours, friends and offspring, etc.

Knowledge alone is the inexhaustible treasure; the more you spend it, the more it grows. All other treasures run out by spending, and the claimants inherit their shares as well. Thieves can-

¹ comprises righteousness, justice, honesty, proper discharge of one's duties, etc.—*Tr.*

not steal this treasure, nor, can anyone inherit it. It is the chief duty of the rulers, as well as of the ruled, to protect and augment this treasure.

Manu says :—"The State should make it compulsory for all to send their children of both sexes to school at the said¹ period and keep them there for the said² period till they are thoroughly well-educated. It should be made a penal offence to break this law. In other words, let no child—whether a girl or a boy—be allowed to stay in the house³ after the 8th year ; let him remain in the seminary till his *Samāvartana* time, [*i. e.* the period of Return Home⁴] and let no one be allowed to marry before that."

Again says *Manu* :—"Of all gifts (that one can bestow on another)—water, food, animals (as cows, and buffaloes), sesamum seeds, land, clothes, gold, and butter, etc.—that of the knowledge of the *Veda* is the best and the noblest."

Let all, therefore, try their utmost to disseminate knowledge with all their heart, with all their soul, and with all the material resources at their command.

That country alone prospers where *Brahmacharya* is properly practised, knowledge is keenly sought after, and the teachings of the *Vedic* religion followed.

In this Chapter we have briefly discoursed on *Brahmacharya*. We shall treat of *Samāvartana* (return home) and *Grihastha* (married life) in the next Chapter.

THE END OF CHAPTER III.

कन्यानां सम्प्रदानं च कुमारानां च रक्षणम् ॥ मनु ० ७ । १५२ ॥

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते ।

वार्यन्नगोमहीवासस्तिलकाञ्चनसर्पिणाम् ॥ मनु ० ४ । २३३ ॥

1. In the 5th or the 8th year.

2. Minimum the 16th year for girls and the 25th for boys.

3. *I. e.*, his father's house.

4. After the completion of his education.

CHAPTER IV.

RETURN HOME FROM SCHOOL (*Samdvartana*)

AND

MARRIED LIFE (*Grihastha*).

“LET a student¹ who has not violated his vows of *Brahmanchārya*, and has conducted himself, righteously according to the advice of his preceptor, enter married life after he has studied with their subsidiary sciences, the four *Manu* iii, 2. *Vedas*, three *vedas*, two *Vedas*, or one *Veda* only.”

“Let him, who has faithfully discharged his duties towards his preceptor and received from his father,—natural *Manu* iii, 3. or spiritual (*i.e.*, the teacher), the gift of the knowledge of the *Veda*, sit on an elegant bed, decked with a garland of flowers ; and let his father (natural or spiritual) honour him with the present of a cow”. A female student possessed of the aforesaid qualifications should also be honoured in the same way by her father.

“Let a twice-born man (*Brāhman*, *Kshatriya*, and *Vaish*) after *Manu* iii, 4. having obtained the consent of his teacher and taken the *bath* (prescribed for the ceremony of *Return Home* from the seminary), return home and espouse a maid, of his own *Class*, endowed with excellent qualities.”

वेदानधीत्य वेदो वा वेदं वापि यथाक्रमम् ।

अविपलुतब्रह्मचर्यो गृहस्थाश्रममाविशेत् ॥ मनु० ३ । २ ॥

तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः ।

कृषिणं तल्प आसीनमर्हयेत्प्रथमं गवा ॥ मनु० ३ । ३ ॥

गुरुणानुमतः स्नात्वा समावृत्तो यथाविधि ।

उद्धरेत् द्विजो भार्यां सवर्णां लक्षणांश्चिताम् ॥ मनु० ३ । ४ ॥

"A girl, who is not descended on his mother's side within the Manu iii, sixth degree and does not bear the same family name 5. (Gotra) as his father's, is eligible for marriage."

It is a fact that "we do not love or value a thing, that, we are Shathapatha familiar with, so much as one that is hidden from our Brahmana. view." For instance, if a person has heard a great deal about the sweetness of sugar, but never tasted it, his mind is taken up with the desire of tasting it. Or when we hear a person, who is not known to us, highly extolled for his excellent qualities, it makes us very eager to make his acquaintance. For the same reason, a man should marry a girl, who comes from a distant country and is not a near relative either on his mother's or father's side.*

The advantages and disadvantages of distant and near marriages respectively are :—

(1). Any two persons who have, in their childhood, lived near each other, played and quarrelled together, loved one another, noticed each other's faults, imperfections, ebullitions of temper

असपिण्डा च या मातुरसगोत्रा च या पितुः ।

सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने ॥ मनु० ३ । ५ ॥

*At Washington city before the National Medical Association long since in the session there, Dr S M. Bewis made the following shocking statement : " My researches give me authority to say that over ten per cent of the deaf and dumb, and over five per cent. of the blind, and nearly fifteen per cent. of the idiotic in our State institutions for subject of these effects, are the offspring of kindred parents.

' Aside from the facts which I have gained by corresponding with gentlemen who have given close attention to these points, a curious but perfectly legitimate process of computation confirms me in the opinion that these estimates are very nearly correct. Five classes in the schedules prepared given 787 marriages of cousins, 246 of which have given issue to deaf and dumb, blind, idiotic, or insane children. Admitting the same ratio to prevail to the Ohio report, which contain 151 marriages of cousins, followed by deaf and dumb, blind, idiotic, or insane offspring, would indicate the existence of 332 other marriages of cousins in the same population not followed by such defects. The counties which furnish these 151 marriages, as above, are supposed to comprise in their limits of 332 unreported marriages ; making a total of 483, contained in 1850, in a population of 1,528,238. If the same ratio be supposed to exist throughout the union, there would be found to the twenty millions of white inhabitants, six thousand three hundred and twenty-one marriages of cousins, giving birth to 3,909 deaf and dumb, blind, idiotic, and insane children, distributed as follows :—

Deaf and dumb	...	...	...	...	1,116
Blind	...	...	...	...	648
Idiotic	...	...	...	...	1,854
Insane	...	...	...	...	299

"Then if the figures of the United States census still applied to over-population, there would now be found in the Union, "Nine thousand one hundred

and misbehaviours, and perhaps sometimes, even each other undressed, if married to each other, can never love each other to the extent desired.

(2). The marriage of near relatives does not improve the race from want of interchange of fluids and essences (such as blood) of the body, it rather deteriorates it. This is analgous to the addition of water to water, no new quality being produced.

(3). As the addition of sugar and such medicines as ginger, improves the taste and quality of milk, so does the marriage of people, who are not related to each other (either on father's or on mother's side), improve the race.

(4). As in the case of an invalid, change of climate and diet very often effects a cure, so does marriage with foreigners or distant people improve the health of the parties and prove beneficial in every other respect.

(5). When the parties are nearly related to each other and live amongst their people, the sorrows and joys of one family will

and thirty-six deaf and dumb, of whom 1,116, or 12·8 per cent. are the children of cousins.

"Seven thousand nine hundred and seventy-eight blind, of whom 548, or 8·1 per cent., are children of cousins

"Fourteen thousand and fifty-seven idiotic, of whom 1,844, or 1·29 per cent. are the children of cousins

"Fourteen thousand nine hundred and seventy-one insane, of whom 299, or 0·29 per cent., are children of cousins." Here ends the medical testimony.—(*The History and Philosophy of Evil by Andrew Jackson Davis. pp. 116—118.*)

Nevertheless, the frequency of imperfection in the children of such marriages has been noticed from the time of Moses or earlier, as is proved by the fact that all the great moral codes—Hindu, Mosiac, Roman, Christian, and Mussulman, have alike forbidden such unions. All these laws were evidently founded on the belief, which is still generally accepted by those who have not studied the matter, that the unhappy results so frequently following consanguineous marriages, depended upon the mere fact that the parents were of the same blood. This, however, has upon inquiry proved to be erroneous; yet this discovery has in no way lessened the practical utility of the law forbidding the marriage of blood relations. In fact, there is much more need of a strict observance of this law nowadays among our highly civilised communities, than there was among the primitive peoples to whom it was first given.—(*Marriage and Disease, by S. A. Strahan, p. 268.*)

The laws of natural life have been so strained and perverted by our civilisation, that almost every family now-a-days has got a taint or twist of some kind, and as all such imperfections are transmitted and rapidly deepened and fixed in the family by the intermarriage of its members, it is best that such unions should in all cases be forbidden.—(*Marriage and Disease, by S. A. Strahan, p. 271.*)

It is certain, then, that consanguineous marriages must be extremely dangerous in communities like our own. Where the laws of natural life are so gravely interfered with, they should rarely, indeed, be entered into, if at all.—(*Marriage and Disease, by S. A. Strahan, p. 275.*)

affect the other and there will be many occasions for family disputes to arise ; while marriages among distant people and consequent separation from relatives lengthen the thread of mutual love. This is not the case when they live near their people.

(6). When marriages are contracted with people of foreign or distant countries, things and news from those countries can be easily obtained (and consequently relations between different countries become more closely established). This is not possible when people marry near relatives or persons living near their homes, or, in their own country.

In Sanskrit a "*daughter* is called *duhitri* (from *Du*=distant, *Hit*=good), because the marriage of a girl to a man who comes from a distant country or distant part of the same country is productive of good.

(7). If the bride's people do not live very far from her husband's home, there is a possibility of her parents becoming poor, as whenever she visits her parents, they will have to give her something or other by way of a present.

(8). If their people live near at hand, on any slight friction taking place between the husband and the wife, she, feeling assured that her people will support her, will at once leave her husband and go to her parents. That may become the cause of mutual reviling and wrangling, for, women, as a rule, are so easily offended and pleased.

"In connecting himself with a wife, let a man studiously avoid the following ten families, be they ever so great in political power or rank, or ever so rich in cows, goats, horses, elephants, gold or grain."¹

परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः । शतपथ०

दुहिता दुर्हिता दूरेहिता दोग्धेर्वा ॥ निरु० ३ । ४ ॥

महान्त्यापि समृद्धानि गोऽजाविधनधान्यतः ।

स्त्रीसम्बन्धे दशैतानि कुलानि परिवर्जयेत् ॥ मनु० ३ । ६ ॥

1. Similarly, while choosing a husband, let a girl avoid a man from the aforesaid families.

"The family which is not religious, that which is destitute of men of character, that in which the study of the Manu III, 7. *Veda* is neglected, that the members whereof have long and thick hair on the body and that which is subject to such diseases as Piles, Consumption, Asthma, Bronchitis, Dyspepsia, Epilepsy, Leprosy and Albinism; because all these faults and diseases are transmitted to the offspring.* Therefore both husband

हीनक्रियं निष्पुरुषं निश्चन्दो रोमशार्शसम् ।

क्षय्यामयाव्यपस्मारिषितकुष्ठिकुलानि च ॥ मनु० ३ । ७ ॥

* A good example is given by Sir Alfred Garrod, who writes :—"A few years since, I was consulted by a gentleman labouring under a severe form of gout with chalk stones, and although not more than fifty years old, he had suffered from the disease for a long period. On inquiry, I ascertained that *for upwards of four centuries* the eldest son of the family had invariably been afflicted with gout when he came into *possession of the family estate*" (Gout and Rheumatic Gout, by H. A. Garrod, M. D., F. R. S.).—(*Marriage and Disease*, by S. A. Strahan, p. 220.)

There is no disease the hereditary character of which is more fully and generally recognised than gout; in many families it is looked upon as an heirloom. Sir Alfred Garrod said he could trace direct heredity in 50 per cent of all cases; Sir Dyce Duckworth gives 50 to 75 as the percentage of cases he found hereditary; while Sir C. Scudamore (even the medical men who make a speciality of the treatment of gout become aristocratic) traced direct heredity in 6 per cent of all his cases. Many observers put the influence of family taint at a figure even higher than any of the above, while some have gone so far as to declare the disease purely hereditary—(CULLEN).—(*Marriage and Disease*, by S. A. Strahan, p. 219.)

As to advice respecting marriage, it may at once be said that those already suffering from any form of tubercular disease should not marry. Neither should anyone marry a member of a family in which consumption or other form of tubercular disease is common—(*Marriage and Disease*, by S. A. Strahan, p. 212.)

Recently Dr. Pauline Tarnowsky has been very closely studying the prostitute, who may be taken as the analogue of the male instinctive criminal of the petty class, and of 150 women of this class whose family history she was able to get, she found phthisical parentage in no less than 44 per cent—"Etude Anthropométrique sur les Prostituées et les Voleuses"—(*Marriage and Disease*, by S. A. Strahan, p. 208.)

Dr B. Ward Richardson says:—"The intermarriage of cancer and consumption is a combination specially fraught with danger." He gives the following case:—"A young man of marked cancerous proclivity married a woman whose parents had both died of pulmonary consumption. This married couple had a family of five children, all of whom grew up to adolescence, sustaining at their best but delicate and feeble existences. The first of the children died of a disease allied to cancer called *rupus*; the second, of simple pulmonary consumption; the third, owing to tubercular deposit in the brain, succumbed from epileptiform convulsions; the fourth, with symptoms of tubercular brain disease, sank from diabetes, the result of nervous injury; and the last, living longer than any of the rest, viz., to thirty six years, died of cancer. The parents in this instance survived three of the children, but they both died comparatively early in life—the father from cancerous disease of the liver, the mother from heart disease and bronchitis.—("Diseases of Modern Life")—(*Marriage and Disease*, by S. A. Strahan, p. 185.)

and wife should come from good (physically, morally and intellectually) families."

It will be noticed that these figures closely agree with those of Ribot, who found 2 to 5 children afflicted with deaf-mutism in the families of 22 per cent. of the pupils of the London Deaf and Dumb Institution — (*Marriage and Disease*, by S. A. Strahan, p. 165)

This writer states that "In the Irish Census for 1871, 3,297 persons were returned as deaf mutes, and in 393 cases the previous or collateral branches of the family were also mute. In 211 of these the condition was transmitted through the father, in 182 through the mother." Here we have almost exactly 12 per cent. of direct transmission through one or other parent. But this writer does not stop here; he gives other important figures. He says:—"In 379 instances there were 2 deaf-mutes in the family in 191 families 3, in 53 families 4, in 21 families 5, in 5 families 6, and in each of 2 families no fewer than 7 deaf mutes were born to the same parents" (Sir William Turner in his address before the Anthropological Section of the British Association in 1899).—*Marriage and Disease*, by S. A. Strahan, pp. 164—165.

Of its terrible effect upon the children we have, nevertheless ample, if fragmentary, evidences. The best that I can at present lay my hand upon is that published by Dr. B. Tarnowsky, (*Der Kinderarzt*, October, 1890. This distinguished observer takes a most gloomy view of the effects of syphilis upon succeeding generations. According to his experience 71 per cent of women suffering from syphilis either give birth to dead children, or bear children which die within a year of birth. This high percentage closely agrees with that of Professor Fournier, which I shall give presently. In his interesting and able paper, Dr. Tarnowsky records the terrible history of three families, whose fathers had contracted syphilis six, five, and four years, respectively, before marriage. All these men appeared to be cured when married, and all their children were born healthy, that is, they showed no symptoms of syphilis. In these three families there were twenty-two children, and of these only one grew up to healthy maturity. Five were premature, three died of inflammation of the membranes of the brain before attaining their second year, two were imbecile, two were idiotic, one had numerous signs of degeneration, one was weak in intellect, one insane, two hysterical, one epileptic, one a deaf-mute, and two had water on the brain. Of the 13 still alive when these statistics were taken, eight were incapable of earning their living, the remaining five being sickly and nervous. All three families, he points out, were of the respectable commercial classes; none of the children were exposed to the hardships which, in the case of peasants and artisans, may cause infantile diseases falsely attributed to syphilis.—(*Marriage and Disease*, by S. A. Strahan, pp. 151—152).

Epilepsy is, in fact, one of the most strongly hereditary of all diseases. In this respect, it is on a footing with the suicidal impulse, melancholia, drunkenness, and gout. Dr. Russell Renolds found heredity well marked in 31 per cent. of his cases, and says, "I am therefore led to believe that an hereditary tendency to epilepsy is much more common than it is generally represented to be by recent writers on the subject." Echeverria said 28 per cent. of all the cases coming under his notice were hereditary. Webster in England, and Esquirol in France, declared that a third of all cases of epilepsy depended on family taint, while Dr. Gowers, one of the greatest authorities on the subject, asserts that no less than 36 per cent. of all epilepsy has hereditary transmitted predisposition as a foundation.

I myself have records of 143 consecutive cases of epilepsy, as they appeared for admission into an asylum for the insane. There were 93 males and 50 females. Of the males, 344 per cent. were members of families in which either epilepsy or insanity of some description had already appeared; of the females, 50 per cent. belonged to the same classes; while in 39.8 of the total of both sexes there was positive evidence of hereditary taint. I would also remark that in a considerable number of my cases, no history of any kind could be obtained.—(*Marriage and Disease*, by S. A. Strahan, pp. 134—135.)

"Let a man never marry one who is pale and anæmic, nor one

The people should be taught that epilepsy is *par excellence*, an hereditary affliction, that it is nearly related to idiocy, and madness, and paralysis, and deaf mutism, and that no member of any family in which it is known to be should be considered a person who can with safety become a parent—*Marriage and Disease*, by S. A. Strahan, p. 134

In insanity this "heredity at corresponding age" is frequently met with, as it is also in cancer, gout, and rheumatism. A case in point comes to my mind. It is this :—A father (of whom I could get but little information) was addicted to drink and became insane at about forty years of age. He had four sons. The eldest became insane at the age of forty-one, the second at the same age also became insane, while the third and fourth sons were in turn certified insane on reaching the age of thirty eight. They were all, like the father, given to habits of intemperance, and not one of them ever showed any sign of mental improvement after the first mental failure. Each sank from bad to worse, and soon arrived at hopeless dementia. The eldest of those brothers is at present a murderer in Broadmoor criminal asylum, and the other three are, as I have said, hopeless demented in a country asylum.—*Marriage and Disease*, by S. P. Strahan p. 8c.

Austin Flint, in his excellent "Practice of Medicine", when speaking on this point, says :—"This congenital pre-disposition may remain completely latent until the period of life in which the disease is most apt to be developed, and we sometimes see a whole family of children, one after the other, fall victims to this disease (phthisis), when they generally reach a certain age." Of course our recently acquired knowledge of the character of this disease will modify largely the views once held as to the hereditary transmission of phthisis, but for the present we shall not comment on the above.—*Marriage and Disease*, by S. A. Strahan, p. 79.)

Cases are by no means rare in which a temporarily drunken parent has begotten an idiot child. Indeed, several observers have collected statistics which go to prove that the vast majority of idiots and imbeciles, who are not the result of the family degeneration, are the children of drunken and otherwise vicious parents and it would not be to infer that much of the mental and moral obliquity and degradation met with in the poorer classes, from which springs the instinctive criminal, has its origin in vicious initial heredity—*Marriage and Disease*, by S. A. Strahan, p. 76—77.

A regards drunkennes, Dr. Mandsley says :—"Here, as elsewhere in nature, like produces like ; and the parent who makes himself a temporary lunatic or idiot by his degrading vice, propogates his kind in procreation, and entails on his children the course of the most hopeless fate."—*Marriage and Disease*, by S. A. Strahan, p. 76.

Reversional Heredity or Atavism.—This is a very common form of heredity. To recognise some peculiar character in the grandchild which is absent in the parent, yet strongly marked in the grandparent, may be said to be an almost everyday occurrence. In some diseases pathological variations—this mode of transmission is so regularly followed that these diseases have come to be looked upon as only attacking every other generation. Gout thus frequently attaches only alternate generations, and there are several other diseases which at times follow the same rule, therefore it should be understood that the absence of a "family disease" in one generation is no evidence that the taint has been shaken off and got rid of, and will not appear in the next generation. Sir William Aitkin states his opinion that "a family history extending over less than three generations is almost worthless, and may be misleading"—*Marriage and Disease*, by S. A. Strahan, p. 72.

Dr. Savage, in a paper which he read before the Medical Society of London in November 1890, said, that after a study of forty patients in Bethlehen Hospital for the insane who had diabetic relations, and ten patients who were at once diabetic and insane, he came to the conclusion that diabetes and insanity were

Manu III, 8. who is altogether a bigger and stronger person than himself or has a redundant member,* nor one who is an invalid, nor one either with no hair or too much hair,† nor one immoderately talkative, nor one with red † eyes.”

नोद्धेत्कपिलां कन्यां नाऽधिकार्ङ्गीं न रोगिणीम् ॥

नालोमिकां नातिलोमां न वाचादास पिङ्गलाम् ॥ मनु० ३ । ८ ॥

closely related, and that in such families the form of mental disorder most common was melancholia. (Society's Transactions, 1890).—*Marriage and Disease*, by S A Strahan, p. 311)

* All families in which diabetes occurs should be looked upon with suspicion, and should epilepsy, idiocy, insanity, or deaf-mutism also have appeared in the family it is a very grave question whether marriage should be ventured upon.—*Marriage and Disease*, by S A. Strahan, p. 311

† Here we do at times find cases to support the theory, but it is amongst those less grave characters which, while unmistakably marked, do not so rapidly go to the extinction of the family that we must find our strongest proof, among such characters are hore-lip, cleft palate, club-foot, squint, cataract supernumerary fingers or toes, colour-blindness, premature baldness or greyness, deaf-mutism, stammering, plurality of births, the hæmorrhagic diathesis (bleeders', spina bifida, and the like ; or on the other hand, where the character is physiological. Instances of repeated transmission of any or all of the above-mentioned characters can be found everywhere around, and, doubtless, cases will present to the mind of the reader.—*Marriage and Disease*, by Dr. S. A. Strahan, p. 63.

A still more peculiar case was that of Edward Lambart, “ the human porcupine”, as he was called ; this man's skin was covered by warty projections which were periodically moulted. He had six sons and two grandsons similarly affected, while the females of the family escaped ; the two grandsons mentioned having seven sisters who were free from the peculiarity.—(*Dr. S. A. Strahan's Marriage and Disease*, p. 71)

“ In the village of Koshilovo (Grodno Government) there are over 50 peasants who have more than usual number of fingers. According to interesting particulars published in the *Novoe Vremya*, they are all descendants of a peasant who married in the first half of the last century, and who had extra fingers on one of his hands. In the present generation this abnormality is reported to the extent of 2, 3, 4 and 5 even additional fingers. Some cases simply show a thumb duplicated from the first joint. As the result of intermarriage the deformity is spreading to neighbouring villages. It dispenses the young men from military service, however sound they may be constitutionally ”—(*The Eugenic Review*, London.)

1. The word in the text is *Bhurā* or *brown*. But I think this is not right. Very likely there has been a slip of the pen here. The word in the verse which has been translated into *Bhurā* (brown) is *Ping'a* which has been rendered into *Pīdā* or yellow in the Author's book called *Sinskdā Vidhi*. Here, however, it seems that the word means *red*—*Tr.*

"Nor one with the name of a star¹, of a tree², or of a river³, or of a mountain⁴, nor one bearing a name denoting low origin⁵, Manu III, 9. or servility⁶, nor one named after a bird⁷, a snake⁸, nor one whose name inspires terror". These names are despicable and belong to other things as well.⁹

"Let him chose for his wife, a girl who has a graceful figure without any deformity, who has a pretty name, who walks gracefully like a swan or an elephant, who has fine hair and lovely teeth, and whose body is exquisitely soft."

O.—What is the best time for marriage and which is the best form?

A.—The best time for marriage, for a girl, is from the sixteenth to the twenty-fourth year of her life and for a man, from the twenty-fifth to the forty-eighth year. The marriage of a girl of sixteen with a man of twenty-five years is called *Inferior* marriage. Of a girl of eighteen or twenty with a man of thirty-five or forty is called *medium* marriage.

Of a girl of twenty-four with a man of forty-eight is called *superior* marriage.

The best form of marriage is *that by choice* (*Swayamvara*), after the education of the contracting parties is finished and their *Brahmacharya* for the aforesaid periods completed. Happy is the country wherein the people devote themselves to the pursuit of knowledge, live chaste lives, and adopt the aforesaid form of marriage. Down into the depths of misery sinks that country wherein the people do not practise *Brahmacharya*, nor acquire knowledge, where early

नर्क्षवृत्तनदीनाम्नीं नान्त्यपर्वतनामिकाम् ।

न पद्महिम्रेष्यनाम्नीं न च भीषणनामिकाम् ॥ मनु० ३ । ६ ॥

अथकाङ्क्षीं सौम्यनाम्नीं हंसवारणगामिनीम् ।

तनुलोमकेशदशनां मृदङ्गीमुद्वहेत्त्रियम् ॥ मनु० ३ । १० ॥

1. As *Ashvini*, *Rohini*, etc.

2. As *Rose* etc.

3. Such as *Ganges*, etc.

4. *Himalya*.

5. *Kāṭi* (Black) etc.

6. *Chāṇḍālī* (an outcast,) etc.

7. *Menā*, Parrot, etc.

8. As *Nāga* (snake), etc.

9. The idea of the sage *Mānu* seems to be that the people should not give ugly name to their children — *Tr.*

marriage and marriage between the unsuitable, are prevalent, for, marriage preceded by the practice of *Brahmacharya* and perfection of knowledge is the basis of all true reform and the source of all true happiness; the reverse of it brings on the absolute ruin of people who follow it.

O.—Says *Práshara*, the Lawgiver :—

"A girl at the age of eight is called *Gauree*¹, at nine, *Rohinee*², at ten, *kanyá*³, thereafter she is called *Rajaswala*⁴. If she is not married before she becomes *Rajaswala* (*i. e.*, till the tenth year), her father, mother and elder brother, all of them shall go to hell.

A.—Says the *Brahma Purána* (that has just been composed by us) "In one second after birth, a girl is called *Gauree*, in two seconds she becomes *Rohinee*, in three, *kanyá*, and thereafter *Rajaswala*. If she be not married till she become *Rajaswala*, her father, mother, brother, sister and maternal uncle, one and all shall go to hell."

O.—The verses, you have quoted, are not authoritative.

A.—Why are not they authoritative? If *Brahma's* verses are not authoritative how could yours be?

O.—Well! well! Do you not hold even *Prásara* and *Kashi Nath* as authorities?

अष्टवर्षा भवेद् गौरी नववर्षा च रोहिणी ॥

दशवर्षा भवेत्कन्या तत ऊर्ध्वं रजस्वला ॥ १ ॥

माता चैव पिता तस्या ज्येष्ठो भ्राता तथैव च ॥

त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥ २ ॥

एकक्षणा भवेद् गौरी द्विक्षणेयन्तु रोहिणी ॥

त्रिक्षणा सा भवेत्कन्या ह्यत ऊर्ध्वं रजस्वला ॥ १ ॥

माता पिता तथा भ्राता मातुलो भगिनी स्वका ॥

सर्वे ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥ २ ॥

1 *Gauri* means fair and is also the name of the wife of *Mahádeva* one of the incarnations of the Deity mentioned in the *Purána*.

2. *Rohinee* means red, it is also the name of the wife of *Vasudeva*, a *Pouranic* god.

3. *Kanyá*, a maid.

4. One that menstruates.

That has just been composed by us.

A.—Do you not hold *Brahmā* an authority ?

Is *Brahmā* not greater than *Prāśhara* and Kāshi Nath ?

If you do not believe in *Brahma*, we reject your *Prāsara* and, Kāshi Nath.

O.—Your quotation cannot be held authoritative, because it teaches an impossibility. One thousand seconds are taken in child-birth alone, how could a girls, then, be married when she is only one, two or three seconds old ; nor can any good result from a marriage at such an impossible age.

A.—If our verses convey an impossible meaning, so do yours ; because a marriage even at the age of eight, nine, or ten years is useless, for it is only at the age of twenty-five year, that a man's body is properly developeed and the reproductive element perfected, and it is at the age of sixteen, that a woman's body is strong-enough and her reproductive organs sufficiently developed to bear good, healthy children¹. The reproduction of children in a girl of eight years is an impossibility. Besides naming girls, as, *Gauree* (fair) and *Rohinee* (red), is simply absurd, because a girl may be dark as well as fair (*gauree*). Again *Gauree* was the wife of *Muhādeva* and *Rohinee* of *Vasudeva*, whom you *Paurinks* regard as mothers. You imagine your girls as representing *Gauree* and *Rohinee*, how could you then be justified in marrying them to do so ? How could it ever be in confirmity with the dictates of true religion ? It follows, therefore, that both your verses and ours are absolutely wrong and devoid of authority. Just as we composed a few verses and palmed them off as *Brahma's*, so have other people forged those verses and in order to stamp them with authority have passed them off as the

ऊनषोडशवर्षायामप्राप्तः पञ्चविंशतिम् ॥

यद्याधत्ते पुमान् गर्भं कुक्षिस्थः स विपद्यते ॥ १ ॥ सुश्रुत । सूत्रस्थान ॥

1. In his book *Sushruta*, the great surgeon *Dhanwantri* forbids sexual connection between persons who are under the aforesaid ages thus :—“ If a girl under sixteen conceive of a man under twenty-five year she very often miscarries but if she do not miscarry and the child is born at full time he does not live long, but if he does live long, he is nothing but a weakling ; never should, therefore, a man have sexual intercourse with a girl of a very tender age ” The perusal of the principles of Sexual Physiology laid down in scientific books observation of the laws of nature and reasoning on this subject cannot but lead one to the irresistible conclusion that a man and a woman, under twenty-five and sixteen years, respectively, are not fit for discharging reproductive functions. All those who violate the above principles come to grief

writings of *Purāṣara* and other sages. It is best, therefore, to reject all these so-called authorities and recognise the *Veda* alone as the proper authority in all matters and act accordingly.

"Says *Manu* : "Let a maid wait for three years after she has begun to menstruate and then let her choose for herself a husband, who is her equal." A girl menstruates once a month and, therefore, it is after she has menstruated thirty-six times in three years that she becomes marriageable but not before.

"It is better that men and women should remain single till death rather than marry unsuitables ; *i. e.*, persons of mutually unsuitable qualities, characteristics and temperaments should never marry each other."

All this goes to prove that it is not right or proper that marriages before aforesaid period, or of unsuitables, should ever take place.

O.—Should marriage be under the control of parents or of the contracting parties themselves ?

A.—It is best that it should be under the control of the contracting parties. Even if parents ever think of arranging a match, it should, under no circumstances, ever be done without the consent of the parties for when people choose their partners for life themselves, there is less likelihood of mutual disagreement and the children born of such a union are also of a superior order. There is nothing but trouble in store for those whose marriage is not of their own choice—they having been simply forced into it. The real factors in marriage are the bride and the bridegroom, and not their parents. It is they who will be happy if they agree well together and they alone will suffer if they disagree.

श्रीणि वर्षाण्युदीक्षेत कुमार्युतुमती सती ।

ऊर्ध्वं तु कालादेतस्माद्विदेत सदृशं पतिम् ॥ मनु० ६ । ६० ॥

काममामरणात्तिष्ठेद् गृहे कन्यर्त्तुमल्पि ।

न चैवैनां प्रयच्छेत् गुणहीनाय कर्हिचित् ॥ मनु० ६ । ८६ ॥

“ In whatsoever family the husband is contented with his wife, and the wife with her husband, it is there and there only that happiness, wealth and honour dwell permanently.” And wheresoever the husband and the wife disagree and squabble, there is nothing but misery, poverty, and disgrace.

The *Swaymvara* marriage, i. e., marriage by choice—the most ancient form of marriage in India—is the best form of marriage. Before a man and a maid think of marrying, they should see that they suit each other in point of knowledge, disposition, character, beauty, age, strength, family,¹ stature, and build of body and the like. Until they suit each other in all these things, no happiness can result from marriage. Nor can marriage in early life ever lead to any beneficial result.

“ That man alone, who, after having taken the vows of *Brahmacharya* at the time of his initiation (*Upnayana*) into it and observed them strictly in student life, has perfected his knowledge, refined his character, and who is well-dressed and enters married life in the full bloom of youth is as if born again (in knowledge and wisdom). He makes a name for himself and enjoys happiness. He is firm and courageous; his mind is centred on the increase of knowledge and attainment of wisdom. Men of learning and piety give him their helping hand to elevate him. He is thus honoured amongst them. Those who marry without having previously practised *Brahmacharya* and acquired knowledge and culture, or who do so at an early life, are absolutely ruined, nor are they ever respected by the wise and the learned.”

सन्तुष्टो भार्यया भर्ता भार्य्या भर्ता तथैव च ।

यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥ मनु० ३ । ६० ॥

युवा सु वासाः परि'वीत आग्रात्स उ भ्रेयान्भवति जायमानः ।

धीरोसः क्वय उन्नयन्ति स्वाध्यो ३ मन'सा देवयन्तः ॥ १ ॥ ऋ० ॥ मं०

३ । सू० ८ । मं० ४ ॥

1. *Vide* page 85 where the list of families with whom no marriage connections should be formed is given — 7r.

" Let girls, who are virgins, resembling cows that have never been milked before, who have passed the period of childhood and are about to leave single lives, are well-educated and cultured, fit to bear all the responsibilities of married life, and are in the full bloom of youth, who, by the practice of *Brahmacharya*, have reached a state of excellence and wisdom, which only those of great learning and high virtues can attain, marry husbands of mature age and bear children by them." Never should they think of men even in their dreams in early life. This alone can give them happiness in this world and hereafter. Early marriage is even more harmful to a woman than to a man.

" Just as men, quick of perception and action, energetic, in full youth, strong in body and capable of discharging reproductive functions, marry maidens, who are young, dear to their hearts, and enjoy life to a good old age (a hundred years or more), and are well-blessed with children and grand-children, so should all men and women do. Since seasons, mornings and evenings, days and nights, all tend to take away the beauty and strength of the body and bring on old age, I (whether a man or a woman), should practise *Brahmacharya*, acquire knowledge, perfect my character, gain in strength of body and soul and attain full youth before I get married." All those who violate these principles of marriage, do so against the teachings of the *Vedas*, hence they never can be happy.

As long as in this country (India), sages and seers, emperors and kings and other people followed the aforesaid system of *marriage by choice* (*Swamvarvivah*) preceded by a life of *Brahmacharya* devoted to the acquisition of knowledge and culture and perfection of the body, it continually progressed and prospered. Since its inhabitants have neglected *Brahmacharya* and the pursuit of know-

आध्रे नवोऽधुनयन्तामीशांश्वीः शब्दुर्घाः शशुया अप्रदुग्धाः । नव्या नव्या
युवतयो भवन्तीमिह हरे वानामसु रत्वमेकम् ॥ १ ॥ ऋ० ॥ मं० ३ । सू० ५५ ।
मं० १६ ॥

पूर्वाहं शरदः शशम्राणा दोषावस्तो'कृषसो' जरयन्तीः । मिनाति
भियं' जदिमा तनूनामप यू तु पुत्नीधृषणो जगम्युः ॥ ३ ॥ ऋ० ॥ मं० १ ।
सू० १७८ । मं० १ ॥

ledge, and have, instead, taken to child-marriage—and that too under the control of the parents,—India has been steadily declining. It, therefore, behoves all good and sensible men to do away with this pernicious system, and introduce instead, *marriage by choice* in accordance with the *division into Classes*, (*Varna Vyavasthā*) which should be based on the qualifications, accomplishments and character of the individuals.

O.—He, whose parents are *Brahmans*, is a *Brahman* indeed. But can a person, whose parents are not *Brahmans* ever become a *Brahman*?

A.—Yes. Many, in the past, have become *Brahmans*, many in the present do and many in future, will. Here are some of the historical proofs. In the *Chhândogya Opnishad* we read that the sage *Javâl* of an *unknown Class* became a *Brahman*. In the *Mâhabharata*, it is written that *Vishvâmitra*, *Kshatriya* by birth, became a *Brahman*, so did the sage *Mâtang* an *out-cast* by birth. Even at the present day, he who possesses the qualifications, character and knowledge of a *Brahman* is respected as such and the ignorant are treated as *Shudras*. So will it be in the future.

O.—How can the body formed out of the reproductive elements—male and female—change in character and assume a new form suitable for another *Class*?

A.—A man does not become a *Brahman* because his body was the product of the reproductive elements derived from the bodies of *Brahman* parents. Says *Manu*, "The study of the true sciences, the practise of *Brahmacharya*, the performance of *Homa*, the acceptance of truth and rejection of untruth, the dissemination of true knowledge leading a virtuous life as enjoined by the *Veda*, the performance of seasonal *Homa*, the reproduction of good children, faithful discharge of the *Five Great Daily Duties*, and doing such other good works as are productive of beneficial results to the community, such as developing technical arts, association with the good and the learned, truthfulness in word, deed and thought, and devotion to public good and the like, all these things go to make a *Brahman*."

Manu II,
28.

स्वाध्यायेन जपैर्हेमैस्त्रैविद्येनेज्यया सुतैः ।

महायज्ञैश्च ब्राह्मीमयं क्रियते तनुः ॥ मनु० २ । २८ ॥

Now do you not believe in this verse ?

O.—Yes, I do.

A.—Well, then, why do you believe that the *division into Classes* is based on the accident of birth.

O.—It is not I alone who think so. There are many others who believe with me, it being the most ancient usage from times immemorial. Do you oppose even the most ancient customs ?

A.—No ! But on account of your perverted understanding we do,

O.—How is it that our understanding you call perverted, whilst you think yours is rightly directed ?

A.—Simply because you call a usage, which is only six or seven generations old, as the most ancient custom, whilst we call that custom *ancient* which has been in vogue from the time of the revelation of the *Veda* or that of Creation of the world to the present day. Do you not see in this world that good parents sometime get wicked children, and good children have wicked parents, at other times both are good or bad. Why cannot the *Brahman* children then become *Shudrás* or *vice versa* ? You people are sunk in doubt and ignorance. See, what the great sage *Manu* says : —

“ Let children walk in the footsteps of their forefathers, but only
 Manu if they be good, not otherwise ; since by treading the
 IV, 178. path of good and pious men no one ever comes to
 grief.”

A.—Do you believe this or not ?

O.—Yes, I do.

A.—Besides, whatever has been revealed in the *Veda* by God is *ancient*, but whatsoever is opposed to it can never be called *ancient*. Should all people believe like this or not ?

O.—Certainly they should.

A.—He who refuses to believe in it should be asked. “ If a person's father be poor and he grow rich, should he, therefore, through the pride of his father's poverty, throw away his wealth ? If a man's father be blind, should his son also pluck his eyes out ?

येनास्य पितरो याता येनयाताः पितामहाः ।

तेन यायात्सतां मार्गं तेन गच्छन् रिष्यते ॥ मनु० ४ । १७८ ॥

for the purposes of trade, etc., and obtains all things (for the community) on the strength of his *thighs* (*i.e.* is the support of the community just as the thighs are that of the human body) is called a *Vaishya*, and lastly a *Vaishya* a *Shudra* is like feet, the lowermost part of the body, because he is ignorant.¹ Other authorities translate this *mantra* in the same way ; as for instances, the *Shatapatha Brahman* says, "These (*Brahmans*) are said to be born out of the head as they are the *heads*—leaders." Just as the head is the highest organ in the body, so is that man the noblest and the best in the body politic whose knowledge is perfect and whose acquisitions, accomplishments and character are of the highest order amongst men. He is, therefore, called a *Brahman*.

Besides, it is as impossible for anything to be born out of the mouth of God (Since being without a body, He has no mouth nor any other organ) as the marriage of the son of a barren woman. Had *Brahmans* been born out of the mouth of God, it being their material cause, their bodies ought to have been round, like the mouth, in shape. Likewise the bodies of *Kshatriyās*, *Vaishyās*, and *Shudrās* ought to have been like arms, thighs and feet respectively in shape, but they are not so. Besides, even supposing some were born in the manner you speak of, those who were born out of the mouth and other organs might have justly been entitled to be called *Brahmans*, etc., but not you who were born, like other men, out of your mothers' wombs. Why should you then pride yourselves on being *Brdhman*s when you did not come out of the mouth of God? We have proved, therefore, that your translation of the aforesaid *mantra* is wrong, whilst ours is right.

The sage *Manu* holds the same view. Says he "As the son of a *Shudra* may attain the rank of a *Brdhman* if he were to possess his qualifications, character and accomplishments, and as the son of a *Brdhman* may

Manu X,
65.

यस्मादेते मुख्यास्तस्मान्मुखतो ह्यसृज्यन्त इत्यादि शतपथब्राह्मण
शूद्रो ब्राह्मणतामेति शूद्रताम् ब्राह्मणश्चैते ॥
क्षत्रियाज्जातमेवन्तु विद्याद्वैश्यात्तथैव च ॥ मनु० १० । ६५ ॥
धर्मचर्य्या जघन्यो वर्णः पूर्वं पूर्वं वर्णमापाद्यते जातिपरिवृत्तौ ॥ १ ॥
अधर्मचर्य्या पूर्वो वर्णो जघन्यं जघन्यं वर्णमापाद्यते जातिपरिवृत्तौ
आपस्तम्ब ॥ २ ॥

1. And therefore fit for menial service only,—Tr.

become a *Shūdra*, if he sinks to his level in his character, inclinations and manners, even so must it be with him who springs from a *Kshatriya*; even so with him who is born of a *Vaishya*. In other words, a person should be ranked with the *Class* whose qualifications, accomplishments, and character he possesses. It is written in the *A'pastambha Sūtras* that "A low *Class* man may, by leading a virtuous life, rise to the level of a higher *Class* man and should be ranked as such. In like manner a high *Class* man can by leading a sinful life, sink down to the level of a *Class* lower than his, and should be considered as such."

Apastambha
Sutrās.

The same law applies to women in determining their *Class*.

By the application of this law, each *Class*, being comprised of individuals who possess all the qualifications that are necessary for admission into it, is kept in a stage of unadulterated purity, that is to say, no *Kshatriyā*, *Vaishyā* or *Shūdra* is allowed to enter into or remain in the *Brāhmana Class*. Similarly, *Kashtriya*, *Vaishya* and *Shūdra Classes* also remain unadulterated. In short, there can be no *admixture of Classes*, hence no *Class* will be disgraced or become the subject of reproach in the public eye.

O.—Supposing a family has only one child and that enters into a different *Class*, who will then look after the old folks? Besides, the family line will die out. How would you provide for such cases?

A.—Neither will the old people be neglected nor will the family line come to an end, because the State—the Political and Educational Assemblies¹—will provide them with children of their own *Class* in exchange for their own children, hence, there will be no confusion or chaos in the society.

Classes of all persons should be determined according to their qualifications, accomplishments and character in the twenty-fifth or the sixteenth year, according as they are males or females. They should also marry persons of their own *Class*, namely, a *Brāhman*, a *Brāhmini* woman; *Kshatriya*, a *Kshatriyā* woman; a *Vaishya*, a *Vaishyā* woman, and a *Shūdra* a *Shūdrā* woman. It is then and then only that the people will faithfully discharge the duties of their respective *Classes* and secure, thereby, perfect harmony.

¹ See Chapter VI of this book for the composition and powers of these assemblies.—Tr.

QUALIFICATIONS AND DUTIES OF THE FOUR CLASSES.

- “Studying and teaching, performing, *Yajna*¹ and assisting
 , Manu I, others in doing it, giving alms, and receiving gifts—
 88. these six are duties of a *Brāhman*.” But it should
 be borne in mind that “The receiving of gifts is a mean thing.”

(1) “Restraining the mind from entertaining sinful thoughts ;
 Bhagvat Gita. (2) keeping the senses from the pursuit of unright-
 ousness and directing them, instead, in the path of
 rectitude ; (3) Living a pure, chaste life by the practice of *Brahma-
 charya*; (4) attaining purity (of mind and body) ² ; (5) Having firm
 faith in the power of truth and righteousness and being perfectly
 indifferent to the applause or censure of the world, pleasure or pain,
 heat or cold, hunger or thirst, profit or loss, honour or disgrace, and
 sorrow or joy, in the discharge of one's duties ; (6) cultivating ten-
 der heartedness, humility, straightforwardness and simplicity of char-
 acter ; (7) acquiring a profound knowledge of the *Veda* and other
Shāstras, attaining the ability to teach others, the power to dis-
 criminate between right and wrong, and the knowledge of all things
 (animate or inanimate) as they really are ; (8) possessing a perfect
 knowledge of all entities—from earthly things to God—and the proper

अध्यापनमध्ययनं यजनं याजनं तथा ।

दानं प्रतिग्रहश्चैव ब्राह्मणानामकल्पयत् ॥ १ ॥ मनु० १ । ८८ ॥

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ २ ॥ भ० गी०

अध्याय १८ श्लोक ४२ ॥

1. *Yajna* is the application of the knowledge of the physical, chemical and physiological and the like properties of material substances and of psychological ones of mental substances. It, therefore, generally requires the association of men and objects. “The word *yajna* which originally indicates any action requiring association of men and objects, productive of beneficial results is always translated by European Scholars, as *sacrifice*. The notion of sacrifice is a purely Christian notion and has no place in the *Vedic* philosophy. It is foreign to the genuine religion of India. Hence all translations in which the word *sacrifice* occurs are to be rejected as fallacious.” “The Terminology of the *Vedas* and European Scholars.”

2. *Manu* says : “Water washes off the impurities of the body, truth exalts the mind, knowledge and strict devotion to duty elevate the soul and possession of ideas refines the intellect.”

application thereof; (9) Having perfect faith in the *Veda*, God, and salvation, belief in the past and future life of the soul, love of righteousness and knowledge and associating with the good and the learned, always cheerfully serving the father, mother, tutor, and the *altruistic teachers of humanity* and never maligning these. These fifteen characteristics and accomplishments must be found in a person, before he or she can be called a *Bráhma*n or a *Bráhma*ni."

(1) "To protect people by the administration of perfect justice
Manu without fear or favour, *i. e.*, by showing due respect
1, 89. to the good and punishing the wicked. (2) To spend money in furthering the cause of truth and justice and in advancing knowledge and serving the deserving. (3) To perform *Homa* and other *Yajnas*. (4) To study the *Veda* and other *Shastras*. (5) To shun the allurements of sensual gratification by perfect control of the senses and thereby constantly augment the powers of the body and the soul."

(6) To be fearless in fighting with enemies though they be in thousands and he be single handed. (7) To be bold,
Gita and dignified and free from all weakness. (8) To be firm of resolution and cool under difficulties. (9) To be clever in the discharge of public duties and in the pursuit of studies and never to run away from a field of battle, *i. e.*, to fight in such a way as to ensure victory.' (10) To be liberal-minded. (11) To be just in dealings with all and always to keep his word."

These eleven are the duties and qualifications of a *Kshatriyá*.

अङ्गिर्गात्राणि शुध्यन्ति मिनः सत्येन शुच्यात ।

विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥ मनु० ५ । १०६ ॥

प्रजानां रक्षणं दानमिज्याध्ययनमेव च ।

विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः ॥ १ ॥ मनु० । ८६ ॥

शौर्यं तेजो धृतिर्दास्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ २ ॥

भ० गी० अध्याय १८ । श्लो० ४३ ॥

1. If the field could be won by running away or putting the enemy on a false track or through strategem, he should do so.

- (1) To keep herds of cattle, breed, improve and multiply them.
 (2) To spend money, etc., in the advancement of
 Manu I, knowledge and truth. (3) To perform *Yajñs*, such
 90. as, *Homa*. (4) To study the *Veda* and other
Shastrs. (5) To lend money on interest.¹ (6) To cultivate land.

These are the duties and qualification of a *Vāishya*.

“It behoves a *Shūdra* to earn his living by faithfully serving
Brāhmans, *Kshatriyās* and *Vaishyās*, without show-
 Manu I, 91. ing any disrespect, jealousy and conceit. This one
 thing alone is a *Shudra's* duty and qualification.”

The duties and qualifications of all the four *Classes* have thus briefly been described. All individuals should be placed in different *Classes* according to their qualifications, accomplishments and character. By adopting this system all will advance in every respect, because the higher *Classes* will be in constant fear of their children being degraded to the *Shūdra Class*, if they are not properly educated. The same fear will also make the children acquire knowledge and culture. Whilst the lower *Classes* will be stimulated to exert themselves for admission into the *Classes* above them.

To recapitulate, the education of the community and the preaching of religion should be entrusted to *Brāhmans*, because they, being men of profound learning and exemplary character, can discharge those duties most satisfactorily. By entrusting the affairs of the State to *Kshatriyās*, a country never suffers through misrule or mismanagement. Tending the cattle, etc., should be entrusted to *Vaishyās*, as they can do this work properly. A *Shūdra* is to do menial service, because being ignorant through lack of education, he is fitted for nothing higher, but can minister to the physical requirements of the community.

पशूनां रक्षणं दानमिज्याध्ययनमेव च ।

वणिक्पथं कुसीदं च वैश्यस्य कृषिमेव च ॥ मनु० १ । ६० ॥

एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत् ।

एतेषामेव वर्णानां शुद्ध्यर्थमनसूयया ॥ मनु० १ । ६१ ॥

1 The rate of interest should range from 3 to 16 per cent. per annum and should never exceed this. When the debtor has paid back double of what was lent him, even the principal must be considered as paid off. The debtor should never pay at rates exceeding the above limit. Nor should any one lend money at a higher rate.

It is the duty of the ruler and other responsible persons to see that all the four *Classes* discharge their duties faithfully.

(CHARACTERISTICS OF MARRIAGE.)

“ Marriage is of 8 kinds :—

- | | |
|------------------|-----------------------|
| Manu III,
12. | 1. <i>Brahma.</i> |
| | 2. <i>Deva.</i> |
| | 3. <i>A'rsha</i> |
| | 4. <i>Prájdpatya.</i> |
| | 5. <i>A'sura.</i> |
| | 6. <i>Gándharva.</i> |
| | 7. <i>Rákhsasa.</i> |
| | 8. <i>Paishácha.</i> |

1. *Brahma*.—The marriage, by mutual consent, of two such persons as have, through the regular practice of *Brahmacharya* acquired perfect knowledge, righteousness, and culture, is called *Brahma*.
2. *Deva*.—The giving away of a beautifully dressed daughter (by her father) to one, who officiates at a great *Yajna*, is called *Deva*.
3. *A'rsha* is that kind of marriage, solemnised in lieu of consideration received from the bridegroom.
4. *Prajapadya* is the marriage relation into which both parties enter with the sole object of furthering the cause of righteousness.
5. *A'sura* is a form of marriage solemnised after both the bride and the bridegroom have been bribed.
6. *Gandharva* is the reciprocal (sexual) congress of a youth and a maiden with a mutual desire proceeding from lust, in which (all social) laws have been utterly disregarded.
7. *Rákshasa* is the forcible or fraudulent abduction of a maiden from her home.
8. *Paishácha* is the forcible seduction of a girl, while she is sleeping, intoxicated or disordered in intellect.

ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथाऽऽसुरः ।

गान्धर्वो राजसञ्जैव पैशाचश्चाहमाऽथमः ॥ मनु० ३ । २१ ॥

Of all these 8 kinds of marriage, *Brahma* is the *best*, *Deva* and *Prajapatya* are of *middling* quality, *A'rsha*, *A'sura* and *Gandharva* of *inferior* quality, *Rakshasa* is *base*, whilst *Paishacha* is the *lowest* and the *most wicked*.

It should be borne in mind that the bride and the bridegroom should not before marriage be allowed to meet each other in retirement, since, such a meeting of young people may lead to bad consequences.

When boys and girls become of a marriageable age,¹ in other words, when only 6 or 12 months are left in the completion of their *Brahmacharya* and education, let the photographs or pictures of boys be sent to the teachers of Girls' schools, and those of girls, to those of Boys' schools.

Let the teachers then send for the *diaries*² of those who are alike in outward appearance, and study them carefully. When they find any two students (one male and the other female), resemble each other in disposition, temperament, character, and accomplishments, and consider them suited to each other for marriage, let them place the photo and the diary of one in the hands of the other, and ask them to inform them of their intention (*i. e.*, whether they would care to marry each other or not). If they be quite willing to marry each other, let the *Return home* ceremony of both be performed simultaneously. They should be allowed to converse with each other or hold a discussion (on any subject to test each other's knowledge and ability) in the presence of their tutors, parents and other respectable people. Whatever questions or answers, on any confidential subjects, one would like to put, or give to the other, should be done in writing before the assembly. As soon as they feel that their love for each other is strong enough to entitle them to marry and have, consequently, made up their minds to do so, the very best arrangement should be made with regard to their diet so that their bodies, that had weakened through the practice of rigid

1. Minimum marriageable age for a girl is 16 years, while that for a boy 25 years.—*Tr.*

2. These diaries should be kept even since children are born, first by parents and then by tutors when they have left home and joined their schools. In these books should be recorded whatever the parents and tutors have noticed in their children or pupils with regard to their dispositions, temperaments, general behaviour, habits, character, physical ailments, as manifested in sport, everything in connection with the development of their bodies and gradual unfolding of their minds.—*Tr.*

discipline and hard life of *Brahamcharya*, and strict devotion to studies, may soon gain in muscles and strength just as the new moon grows into the full moon. Afterwards, on the day, the bride has ceased to menstruate and taken her *bath of purification*, let a *Vedi* be made and a pavillion erected ¹ and *Homa* performed with clarified butter and odoriferous substances, etc. Let the bride and the bridegroom invite learned men and women on this occasion and honour them properly. Let them then do all that is necessary, for the occasion in accordance with the directions given in our book called the *Sansakara Vidhi*, on the day which has been previously decided upon for the purpose of *generating a new life* and most cheerfully go through the ceremony of *joining hands* before all, and finish the whole marriage ceremony by 10 P. M. or 12 P. M. and then retire. Let the husband follow the proper method of *discharging semen* and the wife that of *drawing it up*. As far as possible, they should never waste their reproductive elements perfected and preserved by the practice of *Bahmacharya*, because, the children born of the union of such reproductive elements (male and female) are of a very superior order. When during the act of sexual intercourse the semen is about to be discharged, let them be quite still, let the nose of one be quite opposite to that of the other, and the eyes of one to those of the other and so on; in other words, their bodies should be quite straight, and their minds perfectly happy. Their bodies should not bend one way or the other. Let the husband relax his body, and the wife, as soon as the semen enters her vagina, draw up her breath, pull together her genitals and draw up the semen, so that it finally rests in the uterus.² An enlightened woman will know at that very moment if she has conceived. In any case non-appearance of menses at the end of the month will make it clear to all if conception has taken place. Let them both then have a bath in clean water. Let them take as much milk as they desire,³ and go to sleep in their respective beds. This plan should be followed whenever they wish to *generate a new life*. When after one month the menses do not appear, and they are consequently

1. Should the bride and the bridegroom care to have their marriage celebrated in the presence of their tutors, let it be done there (*i.e.*, in the seminary), otherwise the house of the bride's parents is the proper place for it.

2. This is a very delicate subject. It would not be proper to dwell on it any further. These few remarks should suffice to suggest all that may be necessary.

3. It should be first boiled with dry ginger, saffron, cardamom and then cooled down before it is taken.

convinced that conception has taken place, *the husband should not approach his wife for one year*, for, by following this advice, a child of a very superior order is born and the children that follow are also as good as the first-born ; whilst on the other hand, by violating this law the reproductive element is uselessly lost, the lives of the husband and the wife are shortened and they are afflicted with diverse diseases. But they should, by no means, cease to treat each other most lovingly. Let the husband preserve his reproductive element and the wife take care of her child *in utero*. They should conduct themselves in the matter of diet and dress in such a manner that the husband may not lose his reproductive element even in sleep, while the body of the child *in utero* is well nourished and grows in beauty, loveliness, strength and energy, and the child is born during the 10th (lunar) month (of pregnancy). The wife should *particularly* take care of herself from the 4th month but more particularly from the 8th. She should never use purgatives, dry, non-nutritious articles, intoxicants and other substances that are prejudicial to the growth of intellect and physical strength. On the other hand she should use such articles of food and drink as good rice, wheat, lentils and other pulses, clarified butter, and milk. She should also vary her diet intelligently according to the climate of the locality (she lives in) and the season of the year.¹ There are two *Sanskārs* to be performed during conception, *viz.*, one in the 4th month called *Punsavana*² and the other in the 8th called *Simantonayana*³. These should be performed in a fitting manner. After confinement the mother and her child should be most carefully looked after. About 2 inches from the navel the cord should be tied with a stout but soft ligature, and then cut off in front of it. It should be tied in such a manner that not a drop of blood escapes from the child's body. The mother and the child should then be given a bath with luke warm and scented water. The room should be well cleansed and *Homa* performed with clarified butter and odoriferous substances. The father should, then, utter "Thy name is *Veda*" in the right ear of the child and dip a gold pencil in a mixture of honey and

1. *Shunthipāka* and *Saubhāgya Shunthipāka* should be kept ready before hand for use (These preparations are considered as highly invigorating to the system. Such nutritious substances as milk and butter, and condiments and medicine as ginger enter into their composition.—*Tr*)

2, 3. The object of these *Sanskāra* is to influence the physical and mental development of the child *in utero* by publicly charging the *enviante* woman to carry out certain instructions relating to her physical and intellectual well-being. Be it noted that this is the most impressionable period during pregnancy.—*Tr*

clarified butter and write (the syllable) *Om* on its tongue, and let it also lick a little of this mixture off the pencil, and then hand over the child to its mother. Let her suckle it if it be inclined to take the breast. If there be no milk in its mother's breasts let it be suckled by some other woman who has been thoroughly examined (as to her general health, the quality and quantity of her milk etc). Let the child and its mother be then removed to another clean, capacious and well-ventilated room wherein they should be kept, and *Homa* performed with clarified butter and odoriferous substances daily, morning and evening. Let the child be suckled for the first six-days by its mother who should be fed on a variety of light and nourishing foods. She should also have her private parts seen to. On the sixth day let the lying-in-woman leave her room and engage a wet-nurse for her child. The wet-nurse should be fed on good and wholesome foods and drinks. She should suckle the child as well as nurse it. The mother should keep a watchful eye over her child so that it is not neglected in any way. Let her also apply some plaster over her breasts in order to check the flow of milk. She should also diet herself properly. Let the parents of the child perform the *Naming* ceremony (on the 11th-day of its birth) and other *Sanskārs* in due course of time. When the wife menstruates again and takes her bath of *purification*, let them both (i. e., her husband as well as herself) follow the *plan of generating a new life* that has been set forth above. The sage *Manu* says on the subject :—" He that is contented with his own wife and avoids conjugal embraces on the eight forbidden nights and is *Ritugami*¹ is a *Brahmachāri* a married man though he be."

Manu
III, 50,

Manu
III, 60.

" Wherever the husband is quite contented with his wife, and the wife with her husband, in that family alone all prosperity, fortune and happiness perpetually dwell. And wherever they disagree and squabble there poverty, ill-fortune and misery are assuredly permanent."

निन्धास्वष्टासु चान्यासु स्त्रियो रात्रिषु वर्जयन् ।

ब्रह्मचार्येव भवति यत्र तत्राश्रमे वसन् ॥ मनु० ३ । ५० ॥

सन्तुष्टो भार्यया भर्ता भार्या भर्ता तथैव च ।

यसमिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥ मनु० ३ । ६० ॥

1. i. e., follows the *plan of generating a new life* as has been laid down—*Tr*

“Certainly if the wife do not love and please her husband, being
 Manu unhappy he will not be sexually excited, and, conse-
 III, 61. quently, no offspring will be produced. But even if
 children are born, they are very wicked and of a low type.”

“If the husband do not please his wife, she being unhappy, the
 whole family is unhappy and miserable; but if
 Manu the wife be quite contented with her husband, the
 III, 62. whole family enjoys felicity.”

“Let women be always propitiated (worshipped) by their
 fathers and brothers, by their husbands and the
 Manu brothers of their husbands, in other words, they
 III, 55. should speak sweetly to them and provide them with
 good food, nice clothes and ornaments, and thereby keep them
 happy. Those who seek great prosperity and happiness should
 never inflict pain on women.”

“Where women are honoured (worshipped), in that family great
 men are born; but where they are not honoured, there all acts are
 fruitless. Where women pass their days in misery and sorrow be-
 cause of the misdeed such as adultery) of their hus-
 Manu bands, that family soon entirely perishes, but where
 III, 66, 67. they are happy because of the good conduct of their
 husbands, the family continually prospers.”

यदि हि स्त्री न रोचेत् पुमांसञ्च प्रमोदयेत् ।

अप्रमोदात्युनः पुंसः प्रजनं न प्रवर्त्तते ॥ मनु० ३ । ६१

स्त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम् ।

तस्यां त्वरोचमानायां सर्वमेव न रोचते ॥ ३ ॥

मनु० ३ । श्लो० ६२ ॥

पितृभिर्भ्रातृभिश्चेताः पतिभिर्देवैस्तथा ।

पूज्या भूषयितव्याश्च बहुकल्याणमीप्सुभिः ॥ १ ॥

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राऽफलाः क्रियाः ॥ २ ॥

शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।

न शोचन्ति तु यत्रैता वर्ज्यते तत्रि सर्वदा ॥ ३ ॥ मनु० ४ । ५५-५७ ॥

“ Let women, therefore, be always honoured by being given presents of clothes and ornaments, and supplied with good food at festivals, jubilees and the like occasions, and thereby made happy by those men who are desirous of wealth and prosperity.” In these quotations the word *worshipped*, of course, means *duly honoured*. Let the husband and the wife whenever they separate from or meet each other for the first time during the day or the night, greet each other with *Namastey* which means, *I respect you*.

“ Let a woman attend to her household work most cheerfully and with great dexterity keep her utensils and apparel clean, her house tidy, her furniture free from dust, all eatables pure, clean, and free from dirt. Let her never be lavish in expenditure. Let her cooking be done so nicely that the food may act on the system like a good medicine and keep away disease (bodily and mental). Let her keep a proper account of her (income and) expenditure, and show it to her husband (if necessary), use her servants properly and see that nothing goes wrong in the house.”

“ Let a man accept (the hand of) a good woman, precious stone of different kinds, knowledge, truth, purity, gentle speech and various technical arts from all men and from all countries.”

“ Let a man utter what is true ; but let him say what is pleasing, i.e., good for others *Let him not speak a disagreeable truth* (e. g., let him never call a one-eyed man, one-eyed). Nor let him speak an agreeable falsehood.

This is the Eternal *Dharm* (*true conduct of life*). Let him speak

तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः ।

भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च ॥ मनु० ३ । श्लो ५६ ॥

सदा प्रवृष्टया भाव्यं गृहकार्येषु दक्षया ।

सुसंस्कृतोपस्करया व्यये चामुक्तहस्तया ॥ मनु० ५ । १५० ॥

स्त्रियो रत्नान्यथो विद्या सत्यं शौचं सुभाषितम् ।

विविधानि च शिल्पानि समादेयानि सर्वतः ॥ मनु० २ । २४० ॥

सत्यं ब्रूयात् प्रियं ब्रूयान्न ब्रूयान्न सत्यमप्रियम् ।

प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥

kindly, *i. e.*, what is good for others, but let him not maintain fruitless enmity and altercation with any." *Let him say what is good for another, even though it may offend him.* In the *Mahābhārat* the sage *Vidur* says: "In this world, *O Dhritrashtra*, there are plenty of people who would say sweet things to please and flatter others ; but rare is the man who would say or hear a truth which is unpleasant to his ears but really conducive to his good." It behoves all good men to point out one's faults and shortcomings to one's face and hear their own (from others), *but the way with the wicked is that they talk of one's merits to one's face, whilst they speak of his demerits behind his back.* So long as a man does not reveal his defects to another, he can not get rid of them, nor can he acquire good qualities. Let a man never speak ill of another. Detracting from one's merits or speaking of one's demerits as his merits constitutes *Nindā* or misrepresentation ; whilst speaking of a man's merits as his merits, and of his demerits as demerits constitutes *Stuti* (truthful speech). In other words, truthfulness in speech constitutes *Stuti*, whilst untruthfulness in speech constitutes *Ninda*.

"Let the husband and the wife daily read and recite the *Veda* and other *Shāstras* that give increase of wisdom, teach the means of acquiring wealth, and promote their welfare. Let them also carefully revise what they had studied during their student life and teach the same. Since as far as a man thoroughly understands the *Shāstras*, so far can his knowledge and wisdom advance, and so far may his love for them grow."

भद्रं भद्रमिति ब्रूयाद् भद्रमित्येव वा वदेत् ।

शुष्कवैरं विवादं च न कुर्यात्केनचित्सरु ॥ मनु० ४ ॥ १३८ । १३९ ॥

पुरुषा बहवो राजन् सततं प्रियवादिनः ।

अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ॥ उद्योगपर्व विदुरनीति० ॥

बुद्धिबुद्धिकराण्याश्च धन्यानि च हितानि च ।

नित्यं शास्त्राण्यवेक्षेत निगमांश्चैव वैदिकान् ॥

यथा यथा हि पुरुषः शास्त्रं समधिगच्छति ।

तथा तथा विजानाति विज्ञानं चास्य रोचते ॥ मनु० ४ ॥ १६ । २०

"Let him constantly perform the *Five Great Daily Duties, viz.*

Manu *Brahmayajna, Devayajna, Valīvaishwadevayajna,*
IV, 21. *Pitriyajna and Atithiyajna, to the best of his power.*

Out of these five *Yajnas* we have already described the first two in the preceding chapter. To recapitulate :

1. *Brahma Yajna.* It comprises studying and teaching the *Veda* and other *Shāstras*, morning and evening devotions and the practice of *Yoga*.

2. *Devayajna.* It comprises the feeding of fire with clarified butter and odoriferous substances, association with the learned and the good, cultivation of purity, truthfulness and similar other good qualities, and the advancement of knowledge. These two *Yajnas* should be performed daily (during the twilights).

It is said in the *Atharva Veda*, "The *Homa* substances (such as clarified butter, musk, camphor, saffron) used in the morning *Homa* keep the air pure and wholesome till the next morning, while those burnt in the morning *Homa* keep the air pure till the evening and thereby promote health, strength and intellect."

"A *Dwija* should, therefore, perform his *Sandhyā upāsana* (devotions) and *Agnihotra (Homa)*, daily at sunrise and sunset."

Atharva
Veda XIX,
vii, 3, 4.
Shadvinsha
Brahmana,
IV, 5.

ऋषियज्ञं देवयज्ञं देव यज्ञं भूतयज्ञं च सर्वदा ।

नृयज्ञं पितृयज्ञं च यथाशक्ति न हापयेत् ॥ मनु० ४ । २१ ॥

अध्यापनं ब्रह्मयज्ञः पितृयज्ञश्च तर्पणम् ।

होमो दैवो बलिर्भूतो नृयज्ञोऽतिथिपूजनम् ॥ मनु० ३ । ७० ॥

स्वाध्यायेनार्चयेत्तर्पन् होमैर्देवान् यथाविधि ।

पितृन् भ्रातृन् नृन् नैर्मृतानि बलिकर्मणा ॥ मनु० ३ । ८२ ॥

सार्यसार्यं गृहपतिर्नो अग्निः प्रातः प्रातः सौमनसस्य दाता ॥ १ ॥

प्रातः प्रातर्गृहपतिर्नो अग्निः सार्यसार्यं सौमनस्य दाता ॥ २ ॥ अ० ।

कां० १६ । अनु० ७ अ० ३ । ४ ॥

तस्मादहोरात्रस्य संयोगे ब्राह्मणं सन्ध्यामुपासती ।

अद्यन्तमस्तं यान्तमादित्यमभिध्यायन् ॥ षड्विंशब्राह्मणे । प्र० ४ ।

अ० ५ ॥

“ He who neglects these two duties daily in the morning and in the evening, should be excluded from the society of
 Manu
 II. 103 *Dwijds*, (the three upper classes of regenerates,) in other words, he should be treated as a *Shūdra*.”

O.—Why should not *Sandhyā*¹ be performed three times a day ?

A.—Day and night do not meet three times a day. Light and darkness meet but twice in 24 hours, *i. e.*, in the morning and in the evening. Should a man refuse to believe this and persist in holding that the *Sandhyā* should also be performed third time at midday, he should be asked to perform his *Sandhyā* at midnight. Should he be willing to do so, let him also do it at the union of a *prahara*² with a *prahara*, of an hour with an hour, of a minute with a minute, of a second with a second. This he would find impossible to do.

Besides, not a single authority of any *Shāstra* is to be found in support of this practice. Hence, it is right to perform *Sandhyā* and *Homa* only twice a day, not three times. Time is no doubt divided into three periods—the past, the present, and the future,—but *Saudhyā* has nothing to do with this (division).

3. *Pitriyajna* consists in serving learned men, great teachers, scholars, one's father, mother, old people, great men, and great *yogis*.

This *Yajna* is divided into 2 parts :—

- i. *Shrātha* is derived from *shrat*—truth. That by which truth is accepted is called *Shradhā*; whilst that which is done with *Shradhā*, *i. e.*, with the object of embracing truth, is called *Shrādhā*.

न तिष्ठति तु यः पूर्वीं नोपास्ते यस्तु पाश्चिमात् ।

स शूद्रश्च द्विजकार्यः सर्वस्माद् द्विजकर्मणः ॥ मनु ० २ । १०३ ॥

ओं ब्रह्मादयो देवास्तुप्यन्ताम् । ब्रह्मादिदेवपत्न्यस्तुप्यन्ताम् ।

ब्रह्मादिदेवसुतास्तुप्यन्ताम् ब्रह्मादिदेवगणास्तुप्यन्ताम् । इति देव-
 तर्पणम् ॥

1. Literally means the meeting of day and night but also the morning and evening devotion which are performed during the hours of the morning and evening twilights.—*Tr.*

2 A *Prahara* is equal to 3 hours.—*Tr.*

- ii. *Tarpana* is anything done to please one's father, mother and other elders (who are *alive*), and make them happy.¹

Tarpana is again sub-divided into three parts :—

A.—*Deva tarpana*. "We serve *Brahmā* and the like *Devds*. We serve *Brahmā's* wife and the like *Devis*. We serve *Brahmā's* sons, disciples and the like. We serve *Brahmā's* companions and assistants."

The *Skatapatha Brāhmaṇa* says : "Verily, the learned are *Devds*."

- *A.—A *Brahmā* is one who has mastered the four *Vedas*, as their subsidiary sciences. Even those who are a little less learned than a *Brahmā* are called *Devds*. The wives, of a *Brahmā* and other *Devds*, who are also learned like their husbands, are called *Devis*.

B.—*Rishi Tarpana*. This consists in serving and honouring learned men like *Marichi*—the great grandson of *Bṛāhmā*—who teach boys, *learned women*, like the wives of *Marichi* and other great teachers, who teach girls, their *learned sons, daughters* and *pupils, companions* and *assistants* (who are also teachers).

C.—*Pitri Tarpana* consists in thoroughly satisfying *Pitars* by offering them most regularly good food, clothes, beautiful conveyances, etc. ; in other words, it consists in lovingly serving them and doing everything in one's power to keep their bodies healthy and their souls happy.

The following are the different kinds of *Pitars* :—

1. A *Somasada* is one who is well-versed in the spiritual and physical sciences.
2. An *Agnishwāta* is one who is well-versed in the science of *Agni*, i. e., heat light, electricity and the like (*forces*).

ओं मरीच्याद्य ऋषयस्तृप्यन्ताम् मरीच्याद्यृषिपत्नयस्तृप्यन्ताम् ।

मरीच्याद्यृषिगणस्तृप्यन्ताम् । इति ऋषितर्पणम् ॥

ओं सोमसदः पितरस्तृप्यन्ताम् । अग्निष्वात्ताः पितरस्तृप्यन्ताम् ।

1. It should be borne in mind that this *yajna* is meant for the *living* and not for the dead. (The author condemns the practice of offering oblations to the manes, which is in vogue at present throughout India — *Tr*)

*. Since *Brahmā* was the first man to master all the four *Vedas*, this word has come to mean master of the four *Vedas*. It is title like *Vyasa*—literally *diameter* and therefore, one whose intellect has penetrated the subtle meaning of the *Vedas* — *Tr*.

3. A *Barhishad* is one who is engaged in advancing knowledge and doing other useful works.
4. A *Somapá* is one who is the guardian of health and strength, who uses essences of powerful herbs, etc., and thus frees himself as well as others from disease. In other words he is a doctor.
5. A *Havirbhujá* is a learned man who lives on foods and drinks other than meat and spirituous liquors.
6. An *A'jyapa* is one who protects highly useful objects, and eats and drinks butter, milk, and the like articles.
7. *Sukalina* is one who employs his time in furthering the cause of truth and righteousness.
8. A *Yama*, (a judge) is one who administers justice and thereby protects the good and punishes the wicked.
9. A *Pita* (father) is one who provides food for his children, honours and protects them. He is also the author of their being.
10. *Pitámahá*—Grandfather.
11. *Prapitá-maha*—Great-grandfather.
12. *Mátá* (mother) is one who honours her children by giving them food and doing other useful things for them.
13. *Pitámahi*—the mother of one's father,
14. *Prapitá mahi*—the grandmother of one's father.
15. Wife.

बर्हिषदः पितरस्तृप्यन्ताम् । सोमपाः पितरस्तृप्यन्ताम् । हविर्भुजः
 पितरस्तृप्यन्ताम् । अज्यपाः पितरस्तृप्यन्ताम् । सुकालिनः पितर-
 स्तृप्यन्ताम् । यमादिभ्यो नमः यमादींस्तर्पयामि । पित्रे स्वधा नमः
 पितरं तर्पयामि । पितामहाय स्वधा नमः पितामहं तर्पयामि । प्रपिता-
 महाय स्वधा नमः प्रपितामहं तर्पयामि । मात्रे स्वधा नमो मातरं
 तर्पयामि । पितामह्यै स्वधा नमः पितामहीं तर्पयामि ।
 प्रपितामह्यै स्वधा नमः प्रपितामहीं तर्पयामि । स्वपत्न्यै स्वधा नमः
 स्वपत्नीं तर्पयामि । सम्बन्धिभ्यः स्वधा नमः सम्बन्धिनस्तर्पयामि ।
 सगोत्रेभ्यः स्वधा नमः सगोत्रांस्तर्पयामि । इति पितृतर्पणम् ॥

16. Sister and other relations.
17. People of the same stock or bearing the same surname, and other old men and women.

4. *Vaishwadeva Yajna*, consists of three parts :—

A.—When the meal is ready, let the householder take all kinds of cooked food other than sour, salt and alkaline, such as contain sugar, butter and milk, fetch fire out of the hearth, and throw oblations of the food into it reciting the *mantrās* beginning with *Om Agnaye Swaha*¹ all the while. The sage *Manu* holds the same view.

Manu Says he. "Let a *Dwija* per-
III, 84. form *Homa* in the (kitchen) fire
with whatever has been cooked in kitchen for
the purpose of purifying its air in the following
manner."

B.—Let him place some food on a (ordinary) plate or leaf-plate after reciting each of the specific *mantrās* in all directions of the compass beginning with the east. Let this food be offered to an *atithi*, and in his absence thrown into the fire.

C.—Then let him place salt food, such as pulses, rice, vegetables and bread in 6 parts (on a plate) on the ground reciting the specific *mantrās* at the time. Here is an authority from *Manu* for this act.

वैश्वदेवस्य सिद्धस्य गृह्योऽग्नौ विधिपूर्वकम् ।

आभ्यः कुर्व्याद्विताभ्यो ब्राह्मणो होममन्वहम् ॥ मनु० ३ । ८४ ॥

ओं अग्नये स्वाहा । सोमाय स्वाहा । अग्नीषोमाभ्यां स्वाहा । विश्वेभ्यो देवेभ्यः स्वाहा । धन्वन्तरये स्वाहा । कुह्वे स्वाहा । अनुमत्यै स्वाहा । प्रजापतये स्वाहा । सह घाषापृथिवीभ्यां स्वाहा । स्वष्टकृते स्वाहा ॥
ओं सानुगायेन्द्राय नमः । सानुगाय यमाय नमः । सानुगाय वरुणाय नमः । सानुगाय सोमाय नमः । मरुद्भ्यो नमः । अद्भ्यो नमः । वनस्पतिभ्यो नमः । अश्विन्यै नमः । भद्रकाल्यै नमः । ब्रह्मपतये नमः । वास्तुपतये नमः । विश्वेभ्यो देवेभ्यो नमः । दिवाचरेभ्यो भूतेभ्यो नमः । नक्तञ्चारिभ्यो भूतेभ्यो नमः सर्वात्मभूतये नमः ॥

“ Let him gently place on the ground some food for dogs, fallen
 Manu wretches, outcasts, those afflicted with terrible dis-
 III, 92. eases (such as lepers), birds (as crows), insects (as
 ants”).

Let him then give this food to one who is hungry, distressed,
 diseased, or to dogs, crows and other such creatures.

The object of performing *Homa* is to purify the kitchen air,
 whilst that of offering food is to atone for the unintentional injury
 done to various living creatures.

5. *Atithi Yajna*. An *atithi* is one whose date of coming is not
 certain or fixed. Whenever a *Sanyāsi*, who is virtuous and a
 preacher of truth, itinerates for the good of all, is a perfect scholar, is
 a *Yogi* of the highest order, happens to visit a house-holder let him
 offer him water to wash his feet and face, and to sip, and then offer
 a comfortable seat respectfully, give him good food and drink
 and other good things (such as clothes), and thus serve him most
 diligently and make him quite comfortable. Then let him benefit
 himself by his good company by learning such things in Physical
 and Spiritual Sciences, as would help him in acquiring virtue, wealth
 (worldly possessions), in gratifying legitimate desires, and obtaining
 salvation. Let him conduct himself in accordance with his good
 advice. On suitable occasions, even a house-holder and a king can
 be honoured as *atithis*, but “ Let him never honour even by a greet-
 ing those that revile the *Vedās* or conduct themselves against
 their teaching, those that lead anti-*Vedic* lives, tell lies, practise

Manu frauds and live *like cats*, [Just as cats hide themselves
 IV, 30. and keep staring at rats and then in a moment
 pounce upon them, kill them and fill their stomachs ; likewise are
 such men as gain their selfish ends by lying, cheating and acting in
 other ways like cats. They are, therefore, called *cat-like*] those that
 are obstinate, stubborn and vain, do not know anything themselves
 nor would they follow the advice of another, (*i. e.*, those who follow
 the dog-in-the manger policy,) those that are *sophists* and talk

शुनां च पतितानां च श्वपचां पापरोणिणाम् ।

वायसानां कृमीणां च शनकैर्निर्वपेद्भुवि ॥ मनु० ३ । ६२ ॥

पापरिडनो विकर्मस्वान् वैडालवृत्तिकान् शठान् ।

हैतुकान् वक्वृत्तींश्च वारूमात्रेणापि नार्चयेत् ॥ मनु० ४ । ३० ॥

nonsense like the *Vedāntists* of the present day who declare that they are *Brahma*, the world is a delusion, the *Vedas* and *Shāstras* and even God are fictitious and spin similar other yarns, those that live *like herons* (Just as a heron stands quietly on one leg as if in deep meditation but really keeps a watchful eye on some fish all the time to whose life it soon puts an end, and thereby accomplishes its selfish end, so do the *Vairāgees* and *Khākis* of today who are very stubborn, obstinate and enemies of the *Vedā*, such men are, therefore, called *heron-like*.)" Such men if honoured multiply, increase sin and unrighteousness in the world, they not only themselves do such works as bring about their degradation but also sink their followers to the lowest depths of ignorance and misery.

The uses of these 5 *Great Daily Duties* (*Yajnas*) are :—

Brahmayajna is the cause of advancement in knowledge, culture, righteousness and refinement of manners, etc.

Agnihotra causes the purification of air, rain, and water, and thereby conduces to the happiness of the world. The use of pure air for respiration, pure water, and pure food promotes health, strength, energy and intellect, which in their turn help men to acquire virtue, wealth, gratify (righteous) desires, and attain salvation. Since *Agnihotra* purifies the air, water, etc., it is also called *Devayajna*.

Pitri-yajna.—1. The service of father, mother, other learned persons and great souls, leads to the increase of knowledge and wisdom which help a man to discriminate between Right and Wrong. The acceptance of what is right and the rejection of what is wrong makes him happy.

2. It is also right to serve our father, mother and tutor, in return for the services they rendered us while we were young. The faithful performance of this *Yajna* saves us from the charge of *ingratitude*.

Valivaishwadeva Yajna. Its uses are the same as have been mentioned before. [Briefly speaking, they are as follows :

1. Purification of the kitchen air.
2. The discharge of our obligations towards the sick, the needy, the fallen and towards those faithful and useful animals and bird, etc., which are dependent on us for sustenance,

3. It is also a kind of atonement for the pain and suffering we unknowingly inflict on the lower creation in the daily routine of our lives.—*Tr.*]

Atithi Yajna—

- (a). As long as there are no *atithis* of the highest order in this world, progress cannot be made.
- (b). As they go about in all countries (of the world), teaching and preaching truth, no hypocritical and fraudulent practices can flourish.
- (c). The house-holders can also easily attain true spiritual knowledge in all places.
- (d). One religion prevails among all men.
- (e). Unless there are *atithis*, doubts cannot be dispelled, and without the removal of doubts, there can be no firm faith. How can then there be any happiness without firm faith ?

“ Let a man wake up early in the morning at (about 4 A. M.), having relieved the necessities of nature (and taken a bath), let him think upon the means of acquiring virtue and wealth, and upon the causation of his bodily diseases (if any) and contemplate God.”

He should never lead an unrighteous life. “Unrighteousness practised in this world does not go unpunished, nor does it immediately produce its fruit (like a cow). This is the reason why the ignorant do not fear sin, but it must be borne in mind that the practice of unrighteousness advancing slowly cuts off the very root of your happiness.”

“ The worker of iniquity crosses the bounds of righteousness just as water in a tank breaks asunder its banks and runs in all directions,

ब्राह्मे मुहूर्त्ते बुध्येत धर्मायै चानुचिन्तयेत् ।

कायक्लेशांश्च तन्मूलान् वेदतत्त्वार्थमेव च ॥ मनु० ४ । ६२ ॥

नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।

शनैरावर्त्तमानस्तु कर्तुर्मूलानि कृन्तति ॥ मनु० ४ । १७४ ॥

अधर्मेणैधते तावत्ततो भद्राणि पश्यति ।

ततः सपत्नायति समूलस्तु विनश्यति ॥ मनु० ४ । १७४ ॥

so does he, through the practice of untruthfulness, deceit, and fraud, in other words through transgressing the commandments of the *Vedas* that are the guardians (of human happiness), and through hypocrisy, take possession of other people's wealth and property, and prospers for a while, next with this wealth he obtains nice foods and drinks, good clothes, jewellery, houses and carriages, and wins social position and fame, even conquers his enemies through foul means, but at last he soon perishes like a tree whose root has been cut off."

"Let a learned man always honestly instruct his pupils in the ways of truthfulness and righteousness, as taught by the *Veda* (*viz.*, freedom from prejudice and partiality, the practice of truth and justice, and the rejection of untruth) and in nobility of character and purity."

Manu IV, 175. "Let him never quarrel or wrangle with one who officiates at a *Yajna*, with a teacher of truth and unrighteousness, with a maternal uncle, an *atithi* and a dependent, with children, aged and sickmen, with a doctor of medicine, with people springing from the same paternal stock or belonging to the same *Class* as he, connections by marriage (such as a father-in-law) and friends, with his father and mother, with a sister and a brother, with his wife, and his daughter, and with his servants."

Manu IV, 190. "A *Dwija*, who does not practice *tapās*, such as the practice of *Brahmacharya*, truthfulness, one who does not study (the *Veda*), one who is eager to accept gifts; these three sink into the greatest depths of misery and pain on account of their wicked deeds, just as he who attempts to

सत्यधर्मार्थवृत्तेषु शौचे चैवारमेत्सदा ।

शिष्यांश्च शिष्याद्धर्मेण वाग्बाहुदरसंयतः ॥ मनु ० ४ । १७५ ॥

ऋत्विक्पुरोहिताचार्य्यैर्मातुलातिथिसंश्रितैः ।

बालवृद्धातुरैर्वैद्यैर्ज्ञातिसम्बन्धिबान्धवैः ॥

मातापितृभ्यां यामीभिर्भ्रात्रा पुत्रेण भार्यया ।

दुहित्रा दासवर्गेण विवादं न समाचरेत् ॥

मनु ० ४ ॥ १७१ । १८१ ॥

अतपास्त्वनधीयानः प्रतिग्रहरुचिर्द्विजः ।

अम्भस्यश्मश्वेनेव सह तेनैव मज्जति ॥ मनु ० ४ । १८० ॥

cross an ocean in a boat made of stone sinks down." They no doubt sink but they also carry the donors down with them, for, "Wealth although earned by righteous means, given to the aforesaid three, ruins the donor in this very life, and the recipient in the next."

Manu
IV, 193.

"As he who attempts to cross the water in a boat of stone, sinks to the bottom, even so an ignorant donor and an ignorant donee sink low; in other words are afflicted with misery and pain."

Manu
IV, 194.

CHARACTERISTICS OF IMPOSTERS.

Imposters should neither be trusted nor served. They are of the following 8 types :—

1. *Dharmadwaji*, (Literally one who displays the flag of virtue), is one who does not practise any virtue, but defrauds others in the name of virtue.
Manu IV, 195
2. *Sadulubdha*—a covetous wretch.
3. *Chhadmika* is a deceitful person.
4. *Lokadambhaka* is one who brags of his greatness before others.
5. *Hinsra* is one who does injury to living creatures or bears malice to others.
6. *Sarvdbhisandhaka* is one who mixes with all kinds of men—good or bad—such a person should be considered a rogue and a mean fellow like a cat.
7. *Adhodrishti* is one who always looks down (whilst walking) in order to be considered a very virtuous person.

त्रिष्वप्येतेषु दत्तं हि विधिनाप्यर्जितं धनम् ।

दातुर्भक्ष्यनर्थाय परब्राह्मणैश्च ॥ मनु ० ४ । १६३ ॥

यथा स्रवेनौपलेन निमज्जत्युदके तरन् ।

तथा निमज्जतोऽधस्तादज्ञो दातृप्रतीच्छकौ ॥ मनु ० ४ । १६४ ॥

धर्मध्वजी सदाबुद्धिश्चाहिमको लोकदम्भकः ।

वैडालव्रतिको ज्ञेयो हिंसः सर्वभिसन्धकः ॥ मनु ० ४ । १६५ ॥

8. *Naishkritika* is one who is of a cruel, vindictive nature, even
 Manu ready to take one's life, if one has happened to do
 IV, 196 him a slight injury in order to revenge himself.

9. *Swdārtha Sādhantatpara* is one who is solely intent on attain-
 ing his selfish end, even through fraud, injustice, and hypocrisy.

9. *Shatha* is one who persists in his obstinacy even though he
 knows he is in the wrong.

10. *Mithia Vinita* is one who is falsely demure and puts on a
 saintly appearance (to deceive others). He should be considered
 a low wretch like a heron.

It, therefore, behoves all men and women "to accumulate virtue
 by degrees for obtaining happiness in the next world
 Manu by giving pain to no living creature, just as the white
 IV, 238-240. ant gradually raises its hill." For, "in the next world,
 neither father, nor mother nor wife, nor sons nor relations, can be-
 friend anyone. Virtue alone helps him there." "Single is each soul
 born ; single it dies ; single it enjoys the reward of its virtue—happi-
 ness ; single it suffers the consequence of its sin—pain."

It should be borne in mind. "A man commits a sin and there-
 by obtains something which he brings home, where
 Mahabharat all his family members enjoy it, but they do not
 Prajagar suffer the consequences of his sin, it is he alone,
 Parva who committed the sin, that reaps the consequences thereof."

अथोदष्टिर्नैष्कृतिकः स्वार्थसाधनतत्परः ।

शठो मिथ्याविनीतश्च वक्वत्तचरो द्विजः ॥

मनु ० ४ ॥ १६६ ॥

धर्मं शनैः सञ्चिनुयाद्वल्मीकमिव पुत्तिकाः ।

परलोकसहायार्थं सर्वभूतान्यपीडयन् ॥

नामुत्र हि सहायार्थं पिता माता च तिष्ठतः ।

न पुत्रदरा न ज्ञातिर्धर्मस्तिष्ठति केवलः ॥

एकः प्रजायते जन्तुरेक एव प्रलीयते ।

एकोनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥

मनु ० ४ ॥ २३८—२४० ॥

एकः पापानि कुरुते फलं भुङ्क्ते महाजनः ।

भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते ॥

महाभारते । उद्योगप० प्रजागरप० ॥ अ० ३२ ॥

“ When a man dies, his relations leave has corpse like (a log or)
 a lump of clay on the ground, and retire with avert-
 ed faces. No one accompanies him. It is (his)
 virtue alone that bears his company.”

Manu
IV, 241

“ Let a man, therefore, continually practise virtue for the sake
 of securing happiness in the next world, since it is through the help
 of virtue¹ alone that the soul can cross the ocean of misery and
 sorrow so hard to cross. A man who regards, virtue alone as the
 highest thing (in the world), and whose sins have
 been destroyed through the practice of righteousness,
 attains to that All-glorious Being whose body is *A'kāsh*,—the most
 Beautiful Supreme Spirit—by virtue of *Dharma* alone.”

Manu
IV, 242, 243.

“ He who is persevering, gentle in disposition, subjugates
 passions, shuns the company of cruel and wicked
 men, injures no sentient creature, lives a virtuous life,
 keeps his mind under thorough control, bestows on
 others the gift of knowledge, etc., attains happiness.”

Manu
IV, 246.

मृतं शरीरमुत्सृज्य, काष्ठलोष्ठसमं क्षितौ ।

विमुक्त्वा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥ ५ ॥ मनु ० ४ । २४१ ॥

तस्माद्धर्मं सहायार्थं नित्यं सञ्चिनुयाच्छनैः ।

धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥ १ ॥ मनु ० ४ । २४२ ॥

धर्मप्रधानं पुरुषं तपसा हतकिल्बिषम् ।

परलोकं नयत्याशु भास्वन्तं स्वशरीरिणम् ॥

मनु ० ४ ॥ २४३ ॥

दृढकारी मृदुर्दान्तः क्रूराचारैरसंवसन् ।

अहिंसो दमदानाभ्यां जग्रेत्स्वर्गं तथावृतः ॥

वाच्यर्था नियताः सर्वे वाङ्मूला वाग्विनिःसृताः ।

तांस्तु यः स्तेनयेद्वाचं स सर्वस्तेयकृन्नरः ॥

1. The word which I have translated into virtue, is *Dharma*. I have already noted that this word is most difficult to translate. No single word in the English language can express its manifold meaning. Sometimes, I have translated it into *virtue*, sometimes into *justice*, at other times into *truth* etc. Briefly, it is the practice of truth, justice and righteousness, devotion to duty, freedom from hatred, malice, and anger, etc., and love towards all living creatures. Its ~~own~~ characteristics will be described in the next Chapter.—*Tr.*

But it should also be borne in mind that "All thing have their nature ascertained by speech ; in spech they have their basis and from speech they proceed ; consequently he that falsifies his speech is guilty of theft and the like sins."

"Let a man, therefore, always avoid sins, such as untruthfulness in speech, and practise virtue, since through virtuous conduct, in other words, the practice of *Brahmcharyá* and subjugation of passion, etc., he obtains long life, through virtuous conduct good offspring, through virtuous conduct imperishable wealth, virtuous conduct destroys all vices. For a man of bad character sinks to contempt in the eyes of all good men, is afflicted with misery, suffers from diverse diseases, and is shortlived."

"Whatever act depends on another, that let him studiously avoid but whatever act depends upon himself, that let him diligently pursue."

Because "Dependence is pain, whilst independence is happiness. Let him know this to be the brief definition of happiness and pain."

But whatever is (in its very nature) dependent upon both should be done with each other's approval, because the relation between the husband and his wife is such that they cannot be independent of each other, in other words, they should treat each other most lovingly and live harmoniously. They should never quarrel with each other, nor commit adultery. The wife, subject to her husband's control, should be supreme in the house, whilst all

आचाराल्लभते ह्यायुराचारादीसितः प्रजाः ।

आचाराद्धनमक्षय्यमाचारो हन्त्यलक्षणम् ॥

मनु ० ४ ॥ २४६ । २५६ । १५६ ॥

दुराचारो हि पुरुषो लोके भवति निन्दितः ।

दुःखभागी च सततं व्याधितोऽल्पायुरेव च ॥ मनु ० ४ । १५७ ॥

यद्यत्परवशं कर्म तत्तद्यत्नेन वर्जयेत् ।

यद्यदात्मवशं तु स्यात्तत्तत्सेवेत यत्नतः ॥

सर्वपरवशं दुःखं सर्वमात्मवशं सुखम् ।

एतद्विद्यात्समासेन लक्षणं सुखदुःखयोः ॥ मनु ० ४ ॥ १५८ ॥ १६० ॥

affairs other than those relating to the household should be under the control of the husband. They should prevent each other from contracting vices, in other words, it should be borne in mind that after marriage, the husband and the wife entirely belong to each other, that is, their hearts, their feelings and their bodies from top to toe, (reproductive-elements and all included), become subject to each other's control. Let them never do anything against each other's wish. Of all things likely to upset their happy relations, the worst are adultery and fornication, etc. Let them avoid these. Let the husband always remain contented with his wife, and the wife with her husband. If they belong to the *Bráhmaṇ Class*, let the husband teach boys, and his wife, if she be well-educated, teach girls. Let them make them learned by preaching and lecturing to them on various subjects. The husband is the adorable god for the wife, and the wife is the adorable goddess for the husband. As long as boys and girls remain in their respective seminaries, let them look upon their teachers as their parents, whilst the teachers should consider their pupils as their children.

Qualifications of Teachers (male and female) :—

“He alone is a wise man, who is never idle nor lazy, nor affected by pleasure or pain, profit or loss, honour or dishonour, public applause or censure, has always a firm faith in *Dharma*, and cannot be tempted by sensual objects.” To practice virtue and avoid sin, abstain from speaking ill of God, of the *Veda*, and of righteous living, have unbounded faith in God, verily these are the duties of a *wise man*. *The first qualification of a wise man* is that he should be able to grasp the most abstruse subject in a very short time, should devote years of his life to the study of the *Śāstras* (true sciences) and thinking over them, apply his knowledge for the good of others, never do anything for his selfish gain, should not give his opinion unasked or interrupt another in his speech.

आत्मज्ञानं समारम्भस्ति तद्वा धर्मनित्यता ।

यमर्था नापकर्षन्ति स वै परिदित उच्यते ॥

निषेधते प्रशस्तानि निन्दितानि न सेवते ।

अनास्तिकः भद्रधान एतत्परिदितस्तक्षणम् ॥

क्षिप्रं विजानाति चिरं शणोति, विज्ञाय चार्थं भजते न कामात्

नासम्पृष्टो ह्युपयुङ्क्ते परार्थे, तत्प्रज्ञानं प्रथमं परिदितस्य ॥

महाभारत । विदुर प्रज्ञागर । अ० ३२ ॥

"He alone is a *wise scholar* who does not desire for the unattainable, nor broods over his losses, nor loses his head in misfortune.

He alone is a *wise scholar* who is well-versed in all kinds of knowledge, is a very clever debator, can speak on any subject, is a good logician, has a good memory, can easily give a true exposition of the meanings of the *Shāstrās*.

Verily he alone is entitled to be called a *wise man* whose intellectual upbuilding is in conformity with truth (as he knows it), who hears the *Shāstrās* read that are in harmony with reason, who never steps beyond the bounds of good, righteous men."

Wherever such teachers (male and female) exist, knowledge, righteousness, and good conduct advance and thereby continually increases.

Characteristics of undesirable teachers and fools:—

"He who has neither read a *Shāstra*, nor heard it read, is extremely vain, builds castles in the air though poor, wishes to obtain things without any exertion on his part, is called a *fool* by the wise."

Mahābhārat
Vidurprajā-
gar, xxxv.

"He who enters an assembly or another man's house uninvited and occupies a seat above his rank, jabbars a great deal without being asked (to speak), is very credulous—i.e., trusts the untrustworthy or believes that ought not to be believed, is verily a *fool* and the lowest of the low."

नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचिनुम् ।

आपत्सु च न मुह्यन्ति नराः परिडितबुद्धयः ॥

प्रावृत्तवाक् चित्रकथ ऊहवान् प्रतिमानवान् ।

आशु ग्रन्थस्य वक्ता च यः स परिडित उच्यते ॥

भुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा ॥

असंभिन्नार्यमर्यादः परिडिताभ्यां क्षमेत सः ॥

अश्रुतश्च समुन्नद्धो दरिद्रश्च महामनाः ।

अर्याश्चाऽकर्मणा प्रेप्सुर्मूढ इत्युच्यते बुधैः ॥

अनादृतः प्रविशति ह्यपृष्टो बहु भाषते ।

अविश्वस्ते विश्वसिति मूढचेता नराधमः ॥

महाभारत । उद्योगपर्व विदुरप्रज्ञापर । अ० ३५ ॥

Wherever such men occupy the positions of teachers, preachers, and preceptors, and are honoured, there ignorance, unrighteousness, bad manners, discord, strife and disunion grow and thereby misery and sorrow increase.

VICES OF STUDENTS.

Mahābhārat
Vidur prajāgar
XXXIX.
“Physical mental inertia, use of intoxicants, infatuation, idle gossip, neglect of studies, vanity, and want of *Brahmacharya*, these seven vices are to be found among students.” Such students can never acquire knowledge.

“How can a pleasure-hunter acquire knowledge? And how can a student enjoy sensuous pleasures (and yet acquire learning)? Let a pleasure-hunter bid farewell to knowledge, and let a seeker after knowledge bid farewell to sensuous pleasure”; since without doing this, no man can ever acquire knowledge.

QUALIFICATIONS OF GOOD STUDENTS.

Mahābhārat
Vidurniti.
“They alone who practise virtue, subjugate their passions and never lose their reproductive element, are true *Brahmachāris* and become learned men.”

It follows, therefore, that the teachers and students should possess excellent qualities. The teachers should so endeavour as to produce in their scholars such good qualities as truthfulness in word, deed and thought, culture, self-control, gentleness of disposition, perfect development of mind and body, so that they may become well-versed in the *Vedas* and *Shāstras*. The teachers should always be diligent in eradicating the evil habits of their scholars and in imparting knowledge. The scholars should always culti-

आलस्यं मदमोहौ च चापलं गोष्ठिरेव च ।

स्तब्धता चाभिमानित्वं तथाऽत्यागित्वमेव च ।

एते वै सप्त दोषाः स्युः सदा विद्यार्थिनां मताः ॥

सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम् !

सुखार्थी वा त्यजेद्विद्यां विद्यार्थी वा त्यजेत्सुखम् ॥ विदुरप्रजागर ।

अ ० ३६ ॥

सत्ये रतानां सततं दान्तानामूर्ध्वरेतसाम् ।

ब्रह्मचर्यं दहेद्राजन् सर्वपापान्युपासितम् ॥ महाभारते ॥

vate self-control, mental tranquility, love for their tutors, thoughtfulness and habits of diligence. They should so exert themselves as to acquire perfect knowledge, perfect *dharma*, perfect development of body (to enable them to live to the fullest age allotted to man), and learn to labour. Such are the duties of *Brāhmins*.

The duties of *Kshatriyās* will be described in the chapter on *Government*.

The duties of *Vaishyās* are :—to learn the languages of various countries, the methods of different trades, the (current) prices or rates (of different articles), the art of buying and selling, to travel in different countries (for the purposes of trade, etc.), engage in profitable business, rear cattle and other animals, improve agriculture, augment wealth and spend it for the advancement of knowledge and *dharma*, to be truthful in speech and free from hypocrisy, conduct business with honesty, and look after all things in such a way that nothing is wasted or lost.

The duties of a *Shūdra* are to be clever in all kinds of manual¹ service, expert in cooking, to serve the twice-born with love, and make his livelihood by it. The twice-born should provide him with board and lodging, clothes, and pay all the expenses of his marriage, etc., or pay him a monthly salary. All the four *Classes* should work harmoniously and be of one mind in doing public good and promoting righteousness, and share each other's joys and sorrows, pleasure and pain and further the good of their country and of their people with all their heart, with all their soul, and with all the material resources at their command.

The husband and the wife should never live apart from each others, since the “ use of animal food and intoxicants such as spirituous liquors, association with the wicked, separation from the husband, wandering about uselessly by herself from place to place with the object of visiting so-called saintly persons (who are all really imposters), sleeping and dwelling in another man's house (through wantonness) are the six vices that are apt to contaminate a woman's character.” These very vices contaminate a man's character as well.

Manu
IX, 13.

पानं दुर्जनसंसर्गः पत्या च विरहोऽनम् ।

स्वप्नोन्मत्तगोहवासश्च नारीसन्दूषणानि षट् ॥ मनु० ६ । १३ ॥

1, This is what is erroneously called *mental service*—*Tr.*

Separation between the husband and the wife is of two kinds : *firstly*, that caused by one of the parties going abroad on business ; and, *secondly*, that caused by the death of one of them. Separation of the first kind can be avoided if the husband takes his wife along with him whenever he goes abroad. The object of this injunction is that the husband and the wife should not live apart from each other for long.

O.—Should a man or a woman marry more than once ?

A.—Not when the other party is alive.

O.—Can one party re-marry when the other is dead ?

A.—Yes. Says the sage *Manu* on this subject. “A man or a woman, who has simply gone through the ceremony of *joining hands* ¹ but whose marriage has not been consummated, is entitled to re-marry.”

But re-marriage is absolutely prohibited in the case of a twice born man or woman (*i. e.*, one belonging to a *Brahman*, *Kshatriya* or *Vaishya Class*) who has had sexual intercourse with his or her consort.

O.—What are the evils of re-marriage ² (in the case of such persons)?

A.—(The following are the principal evils) :—

- (1). Diminution of love between the husband and the wife, since either of them can desert the other whenever he or she so desires, and marry another person.³
- (2). On the death of one party, the other will take away the property of his or her deceased consort when he or she marries again. This will give rise to family disputes.
- (3). If a widow re-marries, many a noble family will be blotted out of existence, and its property destroyed (by constant alienation).

सा चेदक्षतयोनिः स्याद्भूतप्रत्यागतापि वा ।

पौनर्भवेन भर्त्रा सा पुनः संस्कारमर्हति ॥ मनु० ६ । १७६ ॥

1. *Joining hands* is the chief element in the *Vedic* ceremony of marriage — *Tr.*

2. Re-marriage includes Polygamy and Polyandry — *Tr.*

3. This argument seems to apply to marriage after divorce — *Tr.*

- (4). Re-marriage involves loss of true conjugal love and infraction of duty towards the departed husband or wife.

For these reasons, re-marriage, polygamy and polyandry are prohibited in the case of the twice-born.

O.—If one of the parties die leaving no male issue, even then the family line will become extinct. Besides, if re-marriage be not allowed, the widows and widowers will resort to adultery and fornication, procure abortion, and will commit wicked deeds of a kindred nature. For these reasons re-marriage is desirable.

A.—No. If the widows and widowers desire to practice *Brahmacharya*, no such evil consequences will accrue. Again, if the widow or the widower adopt a boy of her and his *Class*, the family line will be continued and there will be no danger of adultery being resorted to. Those, however, who cannot control their passions may beget children by having recourse to *Niyoga*.

O.—What are the differences between *re-marriage* and *Niyoga*?

- A.*—(1). After marriage the bride leaves her paternal roof, lives with her husband, and her relations with her father's family cease to be very close; on the contrary, the widow (in case she contract *Niyoga*) continues to live in her deceased husband's house.
- (2). The children begotten of marriage inherit the property of their mother's husband, whereas, offspring begotten of *Niyoga* on a widow are not regarded as children of the begetter and consequently they don't take his surname, nor can they be claimed by him. They are spoken of as the children of their mother's deceased husband, take his surname, inherit his property and live in his house.
- (3). Married people are required to serve and help each other, while those that contract *Niyoga* have to abandon all relations (after the stipulated period).
- (4). The relation of marriage is life-long, while the contract of *Niyoga* ceases to be operative after the desired object has been attained.

- (5). The husband and the wife help each other in the performance of their household duties, while those that have contracted *Niyoga* discharge the duties of their respective households.

O.—Do the same laws apply to *Niyoga* and marriage, or are they different in each case ?

A.—They are a little different. A few differences have already been enumerated, and here are some more :—

- (a). A married couple can produce children up to the limit of ten, while that connected by *Niyoga* cannot produce more than two or four.
- (b). Just as marriage is allowed only in the case of a bachelor and a maid, likewise only a widow and a widower can enter into the relation of *Niyoga*, but never a bachelor and a maid.
- (c). A married couple always lives together but not that connected by *Niyoga*. Such persons should come together only when they intend to *generate a new life*. Whether *Niyoga* is contracted for the benefit of the widow or of the widower, the relation is dissolved after the second conception. Let the widow rear the children for two or three years and hand them to her husband by *Niyoga*, in case it has been entered into for his behoof. In this way a widow can give birth to two children for herself and two for each of the four husbands by *Niyoga*. Similarly a widower can beget two children for himself and two for each of the four wives by *Niyoga*. Thus ten children in all can be produced by means of *Niyoga*—this is what the *Veda* declares :—

“ O thou who are fit to procreate and art strong, do thou raise upon the married wife or upon these widows, with whom thou hast contracted *Niyoga*, good children, and make them happy. Do thou beget on thy married wife ten children, and consider her the eleventh (member

Rig Veda X,
85, 48.

इमां त्वमिन्द्र मीद्वः सुपुत्रां सुभगां कुरु ।

दशास्यां पुत्रानाधेहि पतिमेकादशं कृधि ॥

ऋ ० ॥ मं ० १० । सू ० ८५ । मं ० ४८ ॥

of thy family). O woman ! Let ten children be raised on thee by thy married husband or thy husbands by *Niyoga* and do thou consider thy husband as the eleventh (member of thy family)."

The *Vedic* injunction requires that among *Brāhmanas*, *Kshatriyās* and *Vaishyās* a couple should in no case produce more than ten children, otherwise the offspring are sure to be weak, both physically and intellectually, and short-lived. Even such parents grow feeble, do not live long, are afflicted with disease and consequently endure untold sufferings.

O.—But *Niyoga* looks like adultery.

A.—Just as sexual connection between persons that are not married is called adultery, so is sexual congress between widows and widowers not connected by *Niyoga* is an adulterous relation. From this it follows that just as marriage solemnized according to the law is not fornication, even so *Niyoga* contracted according to the law cannot be termed *fornication*. If one's virgin daughter co-habits with a bachelor after the marriage ceremony, enjoined by the *Shastrīs*, has been duly performed, this act is not regarded as adulterous or sinful, nor does it inspire shame, for the same reasons, *Niyoga* performed according to the *Vedic* injunction should not be regarded sinful, nor should it inspire a feeling of shame.

O.—This is alright but it looks like prostitution.

A.—No. A prostitute sticks to no particular man, nor is she governed in her sexual relation by any specific laws, while *Niyoga* marriage is governed by definite laws. Just as one does not feel any shame in giving away his daughter in marriage to another person, in like manner there ought to be no shame in contracting *Niyoga*. People who are given to illicit intercourse do not give up this wicked habit even after marriage.

O.—To us it seems that *Niyoga* is a sinful practice.

A.—If you think that *Niyoga* is sinful, why don't you regard marriage also as sinful ? The sin rather consists in preventing people from contracting *Niyoga*, for according to the Divine laws of Nature, natural appetites cannot be controlled unless one be self-abnegating, profoundly learned, and a *yogi* of the highest order. Don't you consider it a sin to procure abortion, destroy the fœtus and inflict great mental suffering on widows and widowers (by preventing them from contracting *Niyoga*). For, so long as they are

young, desire for children and sexual enjoyment will drive people to the necessity of forming secret relations, if the laws of State or Society disallow lawful gratification. The only proper way of preventing adultery and illicit intimacies is to let those, who can control their passions, do without *Niyoga* or even marriage, but those who do not possess so much self-restraint must marry, and in case of emergency contract *Niyoga*, so that the chances of illicit intercourse may be greatly minimised, love between the husband and the wife enhanced, and consequently good children born, the human race improved, and the practice of fœticide put a stop to. Marriage and *Niyoga* will do away with such wicked practices as illicit intimacy between a low *Class* man and a *High* class woman, or between a *High* class man and a low *Class* woman (such as a public woman), contamination of noble families, extinction of the family line, mental anguish of bachelors and maids, of widows and widowers, fœticide and the like crimes. For these reasons, contraction of *Niyoga* is desirable.

O.—What conditions should be observed in the performance of the *Niyoga* ceremony?

A.—1. *Niyoga* is solemnized publicly even as marriage is.

2. Just as in marriage, the consent of the bride and the bridegroom and approval of good men are essential, even so it is in *Niyoga*, in other words, when a man and a woman have agreed to contract *Niyoga*, they should declare before an assembly of their male and female relations that they enter into the relation of *Niyoga* for begetting children, they will have sexual congress for *generating a new life* once a month, in case conception takes place they will not co-habit for one year. If they should go against that declaration they should be considered as sinners and should be liable to punishment by the State and the Society.

O.—Should the relation of *Niyoga* be entered into with a member of one's own *Class* or with that of a different *Class* as well?

A.—A woman should contract *Niyoga* with a member of one's own *Class* or with that of a higher *Class*, that is, a *Vaishya* woman with a *Brāhman*; a *Kshatriya* or a *Vaishya*; a *Kshatriya* woman with a *Kshatriya* or a *Brāhman*; a *Brāhman* woman with a *Brāhman*. The object of this is that the spermatic fluid should always be of a man of the same *Class* as the woman or of a higher

Class, never of a lower one. The object (of God) in creating man and woman is that they should produce children in accordance with the dictates of true religion as enjoined by the *Veda*.

O.—Why should a man contract *Niyoga* when he can marry again?

A.—We have already said that according to the injunctions of the *Veda* and the *Shāstras* among the twice-born a man or a woman may marry only once, never a second time. Justice demands that a bachelor should be married to a virgin. It is unjust and therefore wrong for a widower to marry a virgin, and for a widow to marry a bachelor. Just as a bachelor does not like to marry a widow, so no virgin would like to marry a widower. If no virgin will marry a widower, and no bachelor will marry a widow, men and women will feel the necessity of contracting *Niyoga*. Moreover, *dharma* consists in mating likes alone.

O.—Are there any *Vedic* and *Shāstric* authorities in favour of *Niyoga*, as there are in support of the marriage institution?

A.—There are many authorities in support of this doctrine. Here are some of them :—

“O man and woman (connected by *Niyoga*), just as a widow, co-habits with her husband by *Niyoga* and produces children for him, and a wife co-habits with her husband by marriage and produces children for him, likewise (it may be asked) where both of you were during the day and during the night, and where you got your things (necessaries of life, etc.), where you lived, where you slept, who you are, and what your native place is.” This indicates that man and wife should always live together whether at home or abroad, and that a widow may also take unto herself a husband by *Niyoga* and obtain children, even as a virgin takes unto herself, a husband by marriage, who raises issue upon her.*

कुहस्विदोषा कुह वस्तोऽश्विना कुहाभिपित्वं करतः कुहोऽपतु । को
वां शयुत्रा विधुवेव देवर मयं न योषा कृणुते सुधस्य आ ॥ अ ॥ मं ०
१० । सू ० ४० । मं ० २ ॥

*O.—Supposing the deceased husband of a widow had no younger brother, with whom should she contract *Niyoga*?

A.—With her *devar*, but the word *devar* does not mean what you think. For the *Nirukta* says “The second husband by *Niyoga* of a widow, be he the younger brother of her deceased husband or his elder brother, or of a man of her own *Class* or of a higher *Class*, is called *Devar*”

देवरः कस्माद् द्वितीयो वर उच्यते ॥ निरु ० ॥ अ ० ३ । खंड १६ ॥

"O widow! Do thou give up thinking of thy deceased husband and choose another from among living men. But thou must understand and remember that if thou contractest *Niyoga* for the benefit of thy second husband with whom thou art united by performing the ceremony of *joining hands*, the child resulting from this union shall be ong to him; but if thou enterest into the relation of *Niyoga* for thy benefit, the child shall be thine. Do thou bear this in mind. Let thy husband by *Niyoga* also follow this law."

"Do thou O woman that givest no pain to thy husband or *devar* (husband by *Niyoga*), art kind to animals in this Atharva Veda XIV, 2, 18. *Order of house-holders*, walk assiduously in the path of righteousness and justice, art well-versed in all the *Shastrás*, hast children and grandchildren, givest birth to valiant and brave boys, desirest a second husband (by *Niyoga*), and bestowest happiness on all, accept a man of thy choice as thy husband or *devar* (husband by *Niyoga*), and always perform the *Homa* which is the duty of every householder."

The sage *Manu* also sanctions the marriage of virgin widows. Says he "A virgin widow may marry the younger or the elder brother of her deceased husband."

O.—How many times can a man or woman enter into the relation of *Niyoga*? What are the husbands, by marriage or by *Niyoga*, of a woman, called?

उदीर्ष्व नायि भजी वलोकं गुतासु मे तमुप शेष एहि । हस्तग्राभस्य
दिधिषोस्तुवेदं पत्युर्जनित्वमभि सं बभूथ ॥ ऋ ० ॥ मं ० १०
सू ० १८ ॥ मं ० ८ ॥

अदवृ धन्यपतिज्ञो हैधि शिवा पशुभ्यः सुयमाः सुवर्चाः ।
प्रजावाती वीरसुर्देवृकामा स्योनेममग्निं गर्हपत्यं सपर्यं ॥
अथर्व ० ॥ कां ० १४ । अनु ० २ । मं ० १८ ॥

तामनेन विधानेन निजो विन्देत देवरः ॥ मनु ० ६ । ६६ ॥
सोमः प्रथमो विविदे गन्धर्वो विविद उत्तरः ।

तृतीयो अग्निष्टे पतिस्तु रीर्यस्ते मनुष्यजाः ॥ ऋ ० ॥ मं ० १० ।
सू ० ८५ । मं ० ४५ ॥

A.—“O woman! Thy first husband with whom thou art united by marriage is named *Soma*, called so because he was a chaste bachelor (before marriage). Thy second husband with whom thou art connected by *Niyoga* is named *Gāndharva*, called so because he had already lived with another woman (to whom he had been united by marriage). Thy third husband, (by *Niyoga*) is named *Agin* (fire), called so because he is so very passionate. All thy other husbands from the fourth to the eleventh are called *men*.”

A man may also contract *Niyoga* with eleven women (one after the other), just as a woman may enter into the relation of *Niyoga* with eleven men (one after the other), as sanctioned by the *Veda* in the following text :—

Rig Veda “ . . . take unto thyself the eleventh husband by
X, 85, 45. *Niyoga*.”

O.—Why should not the word *eleven* be taken to refer to ten sons and the husband as the eleventh (member of the family).

A.—Such an interpretation will not even sanction a second husband and therefore go against such *Shastric* injunctions as have been quoted above (We reproduce some of them there).

“Just as a widow takes unto herself a *devar*, etc.” “The second husband by *Niyoga* of a widow, etc.” “Do thou O woman that givest no pain to..... *devar* (husband by *Niyoga*)”, etc. “Thy *second* husband..... is named *Gāndharva*.”

The sage *Manu* also declares—

“On failure of issue (by her deceased husband), a widow may contract *Niyoga* with a widower (if both of them be desirous of getting children), who may be her deceased husband's younger or elder brother or his cousin within the sixth degree or a man of her *Class* or of a higher *Class*.”

इमांस्त्वभिन्द्र.....पतिमेमादशं कृधि ॥ ऋ ० ॥ मं ० १० ।

सू ० ८५ । मं ० ४५ ॥

देवराट्वा सपिण्डाट्वा स्त्रिया सम्यक् नियुक्तया ।

प्रजोप्सिताधिगन्तव्या सन्तानस्य परिहृये ॥

An elder brother, who approaches the wife of the younger, and a younger brother, who approaches the wife of the elder, when the necessity of getting children has ceased to operate, even though united by *Niyoga*, shall be degraded (from their *Class*). In other words, *Niyoga* lasts only so long as two or four children are not born according as it has been contracted for the benefit of one of the parties, or of both. They should not approach each other after this. In this way ten children may be produced by successive *Niyogas*. Sexual congress after this is regarded as proceeding from lust. Hence, those who resort to it are degraded (from their *Class*). Even if married people cohabit with each other after they have produced ten children, they are considered lustful and held in great contempt, because marriage and *Niyoga* are entered into for the object of getting children but not for the gratification of passions like animals.

O.—Can a woman contract *Niyoga* only after the death of her husband or even when he is alive?

A.—This relation can be entered into even in the lifetime of the husband (or of the wife). Here is a *Vedic* text in support of this view.

“When a man is incapable of producing children, let him address his wife as follows:—*O Thou that art desirous of getting children do not expect me to raise offspring upon thee. Do thou, therefore, seek another husband.*” The woman seeking to contract *Niyoga*, should, however, continue to serve her husband by marriage; similarly when a woman on account of some chronic disease is rendered incapable of bearing children, let her address the following words to her husband, “*My Lord ! Do not expect me to bear any children. Do thou, therefore, contract Niyoga with a widow.*” Here are some historical proofs as well in support of this doctrine:—

Kunti and *Mādrī*, wives of king *Pāndu* had recourse to *Niyoga*. *Vyas*, on the death of his brothers, *Chitrāngad* and *Vichitravirya*

ज्येष्ठो यथायसो भार्या यवीयान्वाप्रजस्त्रियम् ।

पतितौ भतवो गत्वा नियुक्तावपयनापदि ॥

औरसः क्षेत्रज्ञश्चैव ॥ मनु० ६ । ५६ । ५८ । १५६ ॥

अन्यमिच्छसु सुभगे पतिं मत् ॥ ऋ० मं० । सु० १० । मं० १० ॥

contracted *Niyoga* with their wives and begot *Dhritrāshtra* on *Ambikā*, *Pāndu* on *Ambālikā* and *Vidur* on a *Shudrā* woman. The sage *Manu* declares :—

“ If a husband has gone abroad in furtherance of some righteous cause, let his wife wait for eight years ; if for the acquisition of knowledge and glory, for six years ; if for the pursuit of material ends, for three years, If

Manu.
IX, 76.

after the expiry of the prescribed periods he does not turn up, she may contract *Niyoga* and obtain children.” Should the husband (by marriage) return, the contract of *Niyoga* shall become null and void. Similarly it is enjoined in case of the husband that “ if the wife be sterile, let the husband wait for eight years after marriage ; if all of her children die, for ten years, if she bears only daughters and no sons, for eleven years, if she be a termagant, let him forsake her immediately, and enter into *Niyoga* with another lady and beget children upon her.” Likewise if the husband be very cruel, let his wife forsake him, and bear children by *Niyoga* who will succeed to the property of her husband by marriage,

Manu
IX, 81.

All these authorities and argument go to prove that it is the duty of each man to preserve and perpetuate his family line and thereby improve the race by means of *Swayamvar Vivah*—marriage by choice—and *Niyoga*.

“ Just as an *Aurasa*—a son born of marriage—is entitled to inherit the property of his father, so is a *Kṛhetrajña*—a son born of *Niyoga*.”

Manu

Men and women should always bear in mind that the (male or female) reproductive element is invaluable. Whosoever wastes this invaluable fluid in illicit intercourse with other people's wives, prostitutes, or lewd men, is the greatest fool, because even a farmer or a gardener, ignorant though he be, does not sow the seed in a field or a garden that is not his own but belongs to another man. When it is true in the case of an ordinary seed and of an ignorant peasant, why

प्रेषितो धर्मकार्यार्थं प्रतीक्ष्योऽष्टौ नरः समाः ।

विद्यार्थं बद्धयशोर्थयां कामार्थं स्त्रीस्तु वत्सरान् ॥

बन्ध्याष्टमेऽधिवेद्याब्दे दशमे तु मृतप्रजा ।

एकादशे स्त्री जननी सद्यस्त्वप्रियवादिनी ॥ मनु ० ६ ॥ ७६ । ८१ ॥

should not he that wastes the human seed—the best of all seeds—in an undesirable soil, be regarded as the greatest fool, since he does not reap the fruit thereof. It is written in the *Brāhman Granth*, “A son is part of his father’s self.” The *Sama Veda* also declares :—

“O son ! thou art sprung out of my spermatic fluid which is drawn from all the bodily organs and from the heart.
 Sama Veda Thou art, therefore, my own self. Mayest thou never die before me. Mayest thou live for a hundred years.” It is a sin of the deepest dye to sow the seed, out of which great souls and distinguished men have sprung, in a bad soil (such as a prostitute) or to let a good soil be impregnated with a bad seed.

O.—What is the good of the institution of marriage ? This relation restricts the liberty of people and entails great suffering on them. Therefore it is desirable that a couple should continue to live as man and wife as long as they love each other ; and separate when they are tired of each other.

A.—This is what beasts and birds do. It does not become men to act like this. If the institution of marriage did not exist, all the amenities of domestic life would come to an end. None will serve another. Downright adultery and illicit connections will increase, all men and women will be afflicted with disease, physically and mentally weakened, and will consequently die young, no one will fear another or be controlled by public opinion. Families upon families will be blotted out of existence in consequence of disease, physical and mental degeneration and premature death due to downright adultery and fornication. No one will have a title to succeed to another’s property, nor will any person be able to retain possession of anything for any great length of time. All these evils can be best avoided by marriage.

O.—Monogamy being the rule (*i. e.*, if one man be allowed to have only one wife, and one woman only one husband) what will a person do, if the wife be *enciente* or afflicted with some chronic disease, or if the husband be a valetudinarian and either of them cannot control himself or herself on account of extreme youth ?

अज्ञादज्ञात्सम्मवसि तद्व्याधिजायसे ।

आत्मा वै पुत्रनामासि स जीव शुद्धः शुद्धम् ॥ सामवेद ॥

A.—We have answered this objection while treating of *Niyoga*. If a man be not able to control his passions while his wife is pregnant, he may contract *Niyoga* with (a widow) and beget offspring on her; but let him never misconduct himself with a prostitute or commit adultery. Let a man, as far as possible, desire for what he has not got, preserve what he has got, try to increase what he has preserved, and spend it in doing good to his country. Let every man perform the duties of his *Class* and *Order*, as set forth above, most faithfully, assiduously and zealously, and apply himself heart and soul so the attainment of righteous ends, and expend his wealth in the pursuit thereof. Let him diligently serve his father, mother, father-in-law, and mother-in law, and maintain loving relations with friends, neighbours, the king, learned men and holy men. Let him treat the unrighteous and the wicked with non-chalance, in other words, bear them no malice and endeavour to reform them. Let him ungrudgingly spend his wealth in securing for his children the benefits of wide culture and liberal education, and try his best to make them perfect scholars and men of culture. Let him do righteous deeds, and thereby try to attain salvation so that he may enjoy *eternal bliss*.

Verses like the following should never be regarded as authoritative.

[“ Even a degraded twice-born man is superior to a *Shūdra* who has conquered his lower self, just as a cow that does not yield milk is worthy of worship, a she-donkey is not worshipped even though she yields milk. The following practices are prohibited in the *Kaliyuga* (iron age) :—

1. Horse sacrifice.
2. Cow sacrifice.
3. Initiation into *Sanyas* (the *Order* of renunciation).
4. Offering flesh balls in a ceremony relating to the manes.
5. Raising of issue on a widow by her husband (by *Niyoga*).

पतिवोपि द्विजः भेद्यो न च शूद्रो जितेन्द्रियः ।
 निदुर्भेधा चापि गौः पूज्या न च दुग्धयती क्षरी
 अश्वाक्षस्मं गवाक्षस्मं संन्यासं पक्षपैत्रिकम् ।
 देवराक्ष सुतोत्पीत्त कलौ पट्य विवर्जयेत् ॥
 मृते मृते प्रव्रजिते क्लीबे च पतिते पतौ ।
 पञ्चसापंतु नारीणां पतिन्यो विधियते ॥

The scriptures enjoin that a widow may take unto herself a second husband in the following cases :—

1. If the husband has gone abroad and cannot be traced.
2. If he be dead.
3. If he has turned a *Sanyāsi*.
4. If he be impotent.
5. If he be excommunicated.”]

The above verses are from the apocryphal *Pañdhar Smṛiti*. It is downright prejudice, sheer injustice, and a great sin to regard a wicked twice-born man better than a virtuous *Shūdra*. If a cow, whether it yield milk or not, is cared for by the milkman, the she-donkey is equally an object of care for the potter.¹ Even the illustration is defective, since the twice-born man and the *Shūdra* belong to the human species, whilst the cow and the she-donkey belong to two different species—bovine and asinine. Should even an illustration from the animal kingdom be partly applicable to human beings, this verse cannot be regarded as true by learned men, it being opposed to reason. Horse-sacrifice and cow-sacrifice not being enjoined by the *Vedas*, their condemnation in the *Kaliyuga* (iron *Yuga*) alone must surely be regarded as opposed to the *Vedas*. If it is thought necessary to condemn these wicked practices in the *Kaliyuga*, it follows that they are premissible in the other three *Yugas* (*viz.*, Golden, Silver, Bronze ages)†; but is absolutely impossible that such wicked practices should prevail during ages² when righteousness reigned supreme. Again initiation into the *Order of Sanyās* finds sanction in the *Vedā* and other *Shāstras*, therefore it is foolish to interdict it. If indulgence in flesh foods is interdicted (which it undoubtedly is), then the prohibition should apply equally to all ages. Why should the author of these verses be barking like a dog

1. Donkeys are very often used by potters in India for carrying pottery from place to place.—*Tr.*

2. The period covered by *Creation* is called *Brahmadina* (God's day), while the period covered by *Dissolution* is called *Brahmaratri* (God's night); *Brahmadina* (God's day) is divided into 1,000 *Chaturyugis*, each of which is again divided into 4 *Yugas* or ages, these are :—

1. <i>Sat Yuga</i>	= 1,728,000 years
2. <i>Dwāpar Yuga</i>	= 1,296,000 years.
3. <i>Tretā Yuga</i>	= 864,000 years.
4. <i>Kali Yuga</i>	= 4,32,000 years.

The orthodox believe that these *Yugas* influence the conduct of the human race for good or for evil, hence they have given these *Yugas* the names of Golden, Silver, Bronze and Iron respectively. The author does not share this view.—*Tr.*

(i. e., indulging in puerile nonsense), when *Niyoga* is clearly allowed by the *Veda*. If the husband has gone abroad and during his absence the wife contracts *Niyoga*, whose wife will she be regarded if the husband (by marriage) return? It may be replied that she would belong by right to him who married her. This is perfectly right, but this provision is not laid down in the *Paráshar Smṛiti*. Are there only five occasions of emergencies on which a woman may find it necessary to have recourse to *Niyoga*? These occasions are more than five in number. Here are some others :—

1. Prolonged illness of the husband.
2. Serious differences with the husband, etc., etc.

The verses like these are, unworthy of belief.

O.—Well sir! Have you no faith even in what *Paráshar* says?

A.—Nothing that is opposed to the *Vedas* ought to be believed in, no matter who has taught it. Moreover, these are not the words of *Paráshar*. People write books in the name of eminent men like *Brahmá*, *Vasishthá*, *Ráma*, *Shiva*, *Vishnu* and *Devi* so that these books, being stamped with the authority of universally esteemed great men and women, may be acceptable to the whole world, and the real authors (and their successors) may be pecuniarily benefitted to a great extent. It is for this reason that they write books replete with foolish and mythical stories. Among the *Smṛities*, the *Manu Smṛiti* alone is authentic, the interpolated verses being excepted. What has been said about the *Smṛities* applies with equal force to all apocryphal books.

O.—Is the *Order of householders* the highest or the lowest of *Orders*?

A.—Each of the orders is noble in its own place. Says *Manu* :—

“Just as all rivers and rivulets meander till they find a resting place in the ocean, so do men of all *Orders* find protection with *householders*. The men of no *Order* can properly discharge their duties without the help of *householders*.”

Manu
VI, 90.

यथा नदीनदाः सर्वे सागरे यान्ति संस्थितिम् ।

तथैवाभिमणः सर्वे गृहस्थे यान्ति संस्थितिम् ॥ मनु० ६ । ९० ॥

“As all living creatures subsist by receiving support from air, Manu III, 77. even so do the men of all *Orders* subsist by receiving support from the householder. Because men of the three other *Orders*—*Brahmacharya*, *Vânaprastha* and *Sanyâs*—are daily supported by the householder with gifts of food, &c., Manu III, 78. the *Order* of *householders* is the most excellent *Order*. in other words it is the pivot upon which the entire *A'shram* (*Order*) system turns.”

The duties of this *Order*, which cannot be practised by men who are cowardly and possess a poor physique, must be Manu III, 79. faithfully discharged by those who desire uninterrupted happiness in this world and imperishable bliss hereafter.”

All the concerns of life are, therefore, dependent on the *Order* of *householders*. If this *Order* did not exist, the human species would not be propagated, and consequently the *Orders* of *Brahmacharya*, *Vânaprastha* and *Sanyâs* could not be called into existence. Who-soever speaks ill of this *Order* is himself worthy of contempt, but whosoever speaks well of it deserves all praise. But be it remembered that this *Order* can be fruitful of happiness only when both the husband and the wife are contented with each other, are learned and energetic, and fully know their duties. The chief causes which contribute to the happiness of householders are *Brahmacharya* and *marriage by choice* of which we have already treated

We have thus briefly discoursed on *Return Home*, *Marriage* and *Marriage Life* in this Chapter. We shall treat of the orders of *Vânaprastha* and *Sanyâs* in the next.

THE END OF CHAPTER IV.

यथा वायुं समाश्रित्य वर्तन्ते सर्वजन्तवः ।

तथा गृहस्थमाश्रित्य वर्तन्ते सर्व आश्रमाः ॥ मनु० ३ । ७७ ॥

यस्मात्प्रयोप्याश्रमिणो दानेनान्नेन चान्वहम् ।

गृहस्थेनैव धार्यन्ते तस्माज्ज्येष्ठाश्रमो गृही ॥

स संधार्याः प्रयत्नेन स्वर्गमक्षयमिच्छता ।

कुक्षं चेहेच्छता नित्यं योऽधार्यो दुर्बलेन्द्रियैः ॥ मनु० ३ । ७८—७९ ॥

CHAPTER V.

ON

VANAPRASTH AND SANYAS.

“**H**AVING completed his *Brahmacharaya*, let a man enter *Grihastha* (married life), and thereafter, *Vānaprasth*¹, and last of all become a *Sanjāsi*.²” This is the consecutive order of the different stages of life.

Shatpatha
Brahman,
XIV.

“Having thus remained in the *Order of householders*, let a twice born man, who had before completed his *Brahmacharya*, live in a forest with his faith firm and his senses well under control.”

“When a house-holder perceives that his muscles have become flaccid and his hair gray and even his son has become a father, let him then repair to a forest.”

Manu
VI, 2.

“Let him renounce all the good things of towns such as tasty dishes, fine clothes, commit his wife to the care of his sons, or take her with him and dwell in a forest.”

Manu
VI, 3.

ब्रह्मचर्याश्रमं समाप्य गृही भवेत् गृही भूत्वा वनी भवेद्वनी भूत्वा
प्रवजेत् ॥ शत० ॥ कां० १४ ॥

एवं गृहाश्रमे स्थित्वा विधिवत्ज्ञातको द्विजः ।

वने वसेत्तु नियतो यथावद्विजितेन्द्रियः ॥

गृहस्थस्तु यदा पश्येद्बलीपलितमात्मनः ।

अपत्यस्यैव चापत्यं तदारण्यं अमाभयेत् ॥ मनु० । १, २ ॥

संततज्य आम्यमाहारं सर्वं चैव परिच्छिनम् ।

पुत्रेषु भार्या निःक्षिप्य वनं गच्छेत्सहैन वा ॥

1. The third stage of life, in which a man leaves off home and his relations, etc., lives in a forest or some other such secluded place, engaged in contemplation of God and in devotional exercises and the study of higher subjects,—*Tr.*

2. The fourth stage of life when that man begins to preach the gospel of truth from place to place.—*Tr.*

“Let him take with him all the materials, utensils, etc. of
Manu *Homa*, depart from the town, and live in a lonely
VI, 4. wood with his senses perfectly subjugated.”

“Let him discharge his *Five Great Daily Duties*¹ with various
Manu kinds of food (such as *Soma*, etc.), green herbs,
VI, 5. roots, flowers, fruits and tubers, and offer the same
to *atithis*² and himself subsist on the same.”

“Let him constantly devote himself to studying and teaching,
Manu retain a calm mind, be a friend to all, conquer his
VI, 8. passion, bestow upon others such gifts as knowledge,
and be kind to all living beings. Let him not receive gifts from
others. Thus should he conduct himself.”

“Let him not be very solicitous for bodily comfort, let him be a
Manu *Brahamchari*, that is, abstain from sexual indulgence
VI, 26. even if his own wife be with him, sleep on the
ground, have no inordinate love for his dependents and for his
belongings, and dwell under a tree.”

“Learned men of calm minds, living righteous lives in retire-
Mundakopa- ment, imbued with the keen desire of knowing and
nishad, 1—2, embracing the truth, free from all impurities, sub-
11. sisting on alms, realize the Unchangeable, Immortal,
Omnipresent Spirit by the practice of *yoga* and thereby enjoy true
happiness.”

अग्निहोत्रं समादाय गृह्यं चाग्निपरिच्छदम् ।

ब्रामादरण्यं निःसृत्य निवसेन्नियतेन्द्रियः ॥

मुन्यन्नैर्विविधैर्मैधैः शाकमूलफलेन वा ।

एतानेव महायज्ञाभिर्वपेद्विधिपूर्वकम् ॥ मनु० ६ । ३—५ ॥

स्वाध्याये नित्ययुक्तः स्याद्दान्तो मैत्रः समाहितः ।

दाता नित्यमनादाता सर्वभूतानुकम्पकः ॥ मनु० ६ । ८ ॥

अप्रयत्नः सुस्वार्थेषु ब्रह्मचारी धराशयः ।

शरणेष्वममश्चैव वृक्षमूलनिकेतनः ॥ मनु० ६ । २६ ॥

तपःभङ्गे ये हृष्यवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः ।

सूर्य्यद्वारेण ते विरजाः प्रयान्ति यत्राश्रुतः स पुरुषो हृष्ययात्मा ॥ मुण्ड०

॥ खं० २ । मं० ११ ॥

1. As described in the last Chapter — 7.

2. Missionary guests—the altruistic teachers of humanity.— 7.

Thus should a *Vānprasthi* pray " May I, O Lord of Truth !
 Yajur Veda XX, 24. having been initiated (into this *Order*) with the per-
 formance of *Homa*, be able to keep my vows, *i. e.*, be
 truthful in word, deed and thought, and have firm
 faith in Thee."

It behoves a *Vānprasthi*, therefore, to be truthful in speech and
 to cultivate other virtues, associate with devout, learned men, and
 thereby acquire knowledge, particularly *divine*—and attain purity
 of mind by the practice of *yoga* and meditation.

Thereafter, when he feels desirous of entering the fourth *Order*,
i. e., of *Renunciation* (*Sanyās Ashram*), let him send his wife¹
 back to his sons and become a *Sanyāsi*.

The subject of *Vānprasth* has thus been briefly described, we
 shall now discourse on *Sanyās* or the *Order of Renunciation*.

SANYAS ASHIRAM

OR

THE ORDER OF RENUNCIATION.

" Having thus passed the third stage of life—*i. e.*, from the fiftieth
 to the seventy-fifth year—as a *Vānprasthi* in a forest,
 M. VI, 33. let a man in the fourth stage renounce all connections
 and become a *Sanyāsi*."

O.—Is it a sin to become a *Sanyāsi* without going through the
 intermediate stages of *Grihasth* and *Vānprastha*?

A.—It is and it is not.

O.—How can it be both?

A.—Because he who enters into *Sanyās* in early life, *i. e.*, direct
 from *Brahmacharya*, and then falls into sensuality, is the greatest
 sinner; but he that falls not is the greatest saint.

अभ्यादधमि सुमिधमग्ने¹ व्रतपते त्वयि ।

वृत्तञ्च² श्रद्धां चोपैमीन्ये त्वा दीक्षितो अहम् ॥

यजुर्वेद ॥ अध्याय २० मं० २४ ॥

वनेषु च वित्त्वैषं तृतीयं भागमायुषः ।

चतुर्थमायुषो भागं त्यक्त्वा सङ्गान् परिव्रजेत् ॥ मनु० ६ । ३३ ॥

¹ If she does not want to enter the *Order of Renunciation*.— *Tr.*

“Let a man become a *Sanyāsi* on the day he feels free from all worldly desires and affections, no matter whether he is a *Vānprasthi*, a *Grihasthi* or even a *Brahmachari*.”

Thus there are three ways of becoming a *Sanyāsi*. The *first* is the consecutive order that has been described before, (*i. e.*, by passing through the first three stages successively). The *second* is that of becoming a *Sanyāsi* from *Grihasthi*. The *third* alternative is that of entering *Sanyās directly* from *Brahmacharya*, and should be resorted to only if the man be one of perfect knowledge with his senses and mind under thorough control, free from all sensual desires and imbued with extreme desire for doing public good.

In the *Vedas* also, the practice of *Sanyās* is allowed in the following words—“Let a *Brāhman* become a *Sanayāsi*, etc.”

“But he whose character is low, who is not free from passions, is not a *yogi* and whose mind is not contented, can never know God and commune with Him, a *Sanyāsi* though he be.”

Therefore, “let a wise *Sanyāsi* restrain his mind and speech from all that is sinful, and apply them to the acquisition of knowledge and the realization of his inner Self. Let him use his knowledge, and then devote his enlightened soul to the realization of the All-Calm Supreme Being, and find rest in Him.”

“Let a *Brāhman*, who is a *Sanayāsi*, seeing that all the enjoyments of this world depend upon deeds, and that the Supreme Spirit being unattainable by deeds, mere deeds can never lead to His realization, abandon love of the world and repair with some kind of present in his hand

यदहरेव विरजेत्तदहरेव प्रवजेद्वनाद्वा गृहाद्वा ब्रह्मचर्यादेव प्रवजेत् ॥

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।

नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥

कठ० । वल्ली २ मं० २३ ॥

यच्छेद्वाङ् मनसी प्राशस्त्यच्छेद् ज्ञान आत्मनि ।

ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥

कठ० । वल्ली ३ । मं० १३ ॥

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायाभास्त्यक्तः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

मंड० । खंड २ । मं० १२ ॥

to a preceptor well-versed in the *Vedas* and wholly devoted to God for the acquisition of divine knowledge and the removal of all doubts."

But let him shun the company of "those ignorance-ridden people who arrogantly consider themselves to be wise and learned, and being puffed up with vain knowledge go about the world as the blind to the great misery of others and themselves," and of others again who being ignorant believe themselves to have attained the object of their lives by mere deeds. But since, mere acts or deeds do not lead to the realization of God, such people immersed in worldliness are afflicted with pain and sorrow, and suffer from misery consequent on continual births and deaths."

Mundak
Upanishad
II, 8.

Therefore, "those *Sanāyasis* who are fully convinced of the existence of God by the knowledge of the *Vedic Mantrās* relating to Him, and live godly lives, whose intellects are pure by virtue of the renunciation of all worldly enjoyments, who are perfect *yogīs* with thorough control over their senses and minds, enjoy immortality and resume the concatenation of births and deaths after a *parānt* cycle¹ (i. e., when the period of salvation expires)."

"The embodied soul can never be free from pleasure or pain, but when the disembodied soul, being purged of all its impurities, lives in the All-pervading God in the state of *Emancipation*, pleasures or pains of this world can affect it no longer."

Chhandogya
Upanishad
VIII, 12

अविद्यायामन्तरे वर्त्तमानाः स्वयं धीराः पंडितम्मन्यमानाः ।

जङ्गम्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥

मुंड० । खंड २ मं० ८ ॥

अविद्यायां बहुधा वर्त्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।

यत्कर्मिणो न प्रवेदयन्ति रागात् तेनातुराः क्षीणलोकाश्च्यवन्ते ॥

मुंड० । खंड २ । मं० ८ । ६ ॥

वेदान्तविज्ञानसुनिश्चितार्थाः सन्यासयोगाद्यतयः शुद्धसत्त्वाः । ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥

मुण्ड० । खंड २ । मं० ६ ॥

न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वावसन्तं न प्रियाप्रिये स्पृशतः ॥ छान्दो० । प्र० ८ । खं० १२ ॥

1. *Parānt* cycle—311,040,000,000,000 years

“Let a *Sanyāsi* renounce all love of fame, love of wealth and power and the enjoyments thereof, and love of his *kith* and *kin*, live on alms, and devote himself, day and night, to all those things that lead to Eternal Bliss.”

Shatapath
Brahmana
XIV, v, 2, 1.

“Let a *Brāhman*, who has mastered the *Ve la*, perform *Prajāpati Yajna*—the object of which is the realization of God—let him abandon all signs of his *Class*.¹ Let his *vital forces* be in place of the five fires, and let him renounce all his wealth, and possessions, and thereafter, leave his home and become a *Sanyāsi*.”

Shatapath
Brahmana,
Manu VI, 38.

“He, who grants exemption from fear to all living beings, leaves his home and becomes a *Sanyāsi*, and thereafter devotes himself to the dissemination and preaching of the divine religion of the *Vedās* and of other *Shastrās* attains to the state of Eternal Bliss called *Mukti*.”

Manu
VI, 39,

O.—What is the *Dharma*—duties—of *Sanyāsis*?

A.—*Dharma*, i. e., the practice of righteousness, devotion to justice, the acceptance of truth, and the rejection of untruth, obedience to the Will of God as revealed in the *Veda*, and promotion of public good, is the same for all *Classes* and *Orders*, that is, for all mankind; but the following are the special duties of *Sanayāsis* :—

पुत्रैषणायाश्च वितैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं
चरन्ति ॥ शत० । कां० १४ । प्र० ५ । ब्र० २ कं० १ ॥

प्राजापत्यां निरूप्येष्टिं तस्यां सर्ववेदसं हुत्वा ।

ब्राह्मणः प्रवृजेत् ॥ यजुर्वेदब्राह्मणे ॥

प्राजापत्यां निरूप्येष्टिं सर्ववेदसदक्षिणाम् ।

आत्मन्यग्नीन्समारोप्य ब्राह्मणः प्रवृजेद् गृहात् ।

यो दत्त्वा सर्वभूतेभ्यः प्रवृजत्यभयं गृहात् ॥

तस्य तेजोमया लोका भवन्ति ब्रह्मवादिनः ॥ मनु० ६ ॥ ३८ । ३६ ॥

1. Such as a tuft of hair on the top of his head, and *Yajnopavita*—the sacred thread, worn across one shoulder and under the opposite arm-pit. These are the two external distinctive signs of a *twice-born* man to show that he has been born second time through knowledge and spirituality, the first birth being the physical birth. *Shūdrās*—the people belonging to the fourth *Class* are destitute of these two signs, particularly the second.—*Tr.*

"Let a *Sanyāsi* keep his eyes to the ground and never look hither and thither while he walks; let him filter¹ his water before he drinks it; let him always speak the truth, and let him think well before he acts, and thus embrace truth and reject falsehood."

"If in the course of a discourse or a discussion a man be angry with him, let him not in his turn be angry. Even though abused, let him say kindly what is good for him; let him never falsify his speech—which pervades the seven openings in the human system, *i. e.*, of the mouth, the nostrils, the eyes and the ears."²

"With his soul composed and centred on the supreme Spirit, let him be indifferent to pain and pleasure, abstain from meat and intoxicants, seek only spiritual happiness, and go about preaching the gospel of truth and enlightening the world with the light of knowledge."

With his hair, nails, beard and moustache clipped, carrying a suitable water-jar and a staff, wearing ochre-coloured garments, let him go about with a tranquil mind, harming no living soul."

"Let him restrain his senses from wicked pursuits, renounce affection and hatred, bear no malice to any living creature, and work for *Immortality*."

दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत् ।

सत्यपूतां वदेद्वाचं मनःपूतं समाचरेत् ॥ मनु० ६ । ४६ ॥

क्रुद्धयन्तं न प्रतिक्रुध्येदाक्रुष्टः कुशलं वदेत् ।

सप्तद्वारावकीर्णं च न वाचमनृतां वदेत् ॥ मनु० । ६ । ४८ ॥

अध्यात्मरतिरासीनो निरपेक्षो निरामिषः ।

आत्मनैव सहायेन सुखार्थी विचरेदिह ॥ मनु० । ६ । ४९ ॥

क्लृप्तकेशनखश्मश्रुः पात्री दण्डी कुसुम्भवान् ।

विचरेन्नियतो नित्यं सर्वभूतान्यपीडयन् ॥ मनु० । ६ । ५२ ॥

इन्द्रियाणां निरोधेन रागद्वेषक्षयेण च ।

अहिंसया च भूतानाममृतत्वाय कल्पते ॥ मनु० । ६ । ६० ॥

1. Literally strain it through a piece of cloth.—*Tr.*

2. All sensuous impressions reach the sensorium through these seven gateways of knowledge, and whenever it is intended to express to others anything about these impressions, it is done through the organ of speech. For this reason the speech is said to pervade these seven openings.—*Tr.*

"Whether maligned or praised, let a *Sanyāsi* be impartial towards all, practise virtue himself and strive to make others virtuous. He must bear in mind that the staff, the water-jar and the ochre-coloured garments—signs of his *Order*—do not by any means constitute an effective discharge of his duty. To elevate the human race by the preaching of truth and the imparting of knowledge and wisdom is the paramount duty of a *Sanyāsi*."

"Though the seeds of a clearing-nut clear muddy water when well-powdered and mixed with it, the mere pronouncing or hearing the name of that nut can never do so." This shows that professions without practice are useless.

"Let a *Sanyāsi*, therefore, practise systematically, as many *prāṇdhyāmas*¹ as he can, meditating on *Om*—the highest name of God—and the *viharitis*,² all the while, but let him never practise less than three *prāṇdhyāmas*. This alone is his highest devotion."

"Just as a goldsmith, blowing strongly against a piece of impure gold, removes its impurities by oxidation, so does *prāṇdhyāma*—the blowing of the lungs—remove all the impurities of the body and bodily organs by oxidation."

"Let a *Sanyāsi*, therefore, burn away impurities of his senses, mind, and soul by the practice of *prāṇdhyāma*, destroy sin by *Dhyāna*, sensual attachments by *pratyāhāra*, and qualities contrary to the nature of God, as joy and sorrow, and ignorance by *Dhyāna*."

दूषितोऽपि चरेद्धर्मं यत्र तत्राश्रमे रतः ।

समः सर्वेषु भूतेषु न लिङ्गं धर्मकारणम् ॥ मनु० । ६ । ६६ ॥

फलं कतकवृक्षस्य यद्यप्यम्बुप्रसादकम् ।

न नामग्रहणादेव तस्य वारि प्रसीदति ॥ मनु० । ६ । ६७ ॥

प्राणायामा ब्राह्मणस्य त्रयोपि विधिवत्कृताः ।

व्याहृतिप्रणवैर्युक्ता विज्ञेयं परमन्तपः ॥ मनु० । ६ । ७० ॥

बह्वन्ते ध्यायमानानां धातूनां हि यथा मलाः ।

तथेन्द्रियाणां बह्वन्ते दोषाः प्राणस्य निग्रहात् ॥ मनु० । ६ । ७१ ॥

प्राणायामैर्दोषान् धारणाभिश्च किल्बिषम् ।

प्रत्याहारेण संसर्गान् ध्यानेनानीश्वरान् गुणान् ॥ मनु० । ६ । ७२ ॥

1. *Pratyāhār*, *Dhā-nā*, *Dhyāna* are stages in *yoga*—a system of concentration of mind and of meditation—*Tr.*

2. *Vihāritis* have been explained in the first Chapter.—*Tr.*

“By the practice of *yoga* let him then observe the workings of the Omnipresent Omniscient Spirit in all things (low and high), and also of his own soul—which are hard to be discerned by the ignorant and by those who are not *yogis*.”

“It is *Sanyāsis* alone who can attain final beatitude in this world, by abstinence from malice towards all sentient creatures, and renunciation of all sensual enjoyments, by doing righteous deeds ordained by the *Vedas*, and by devotion, and none others.”

“Only when a *Sānyāsi* gives up all desire for earthly things, and is pure in thoughts and feelings towards all things, subjective and objective, he obtains true happiness that endures after death.”

“It therefore, behoves, all—*Brahmachāris*, *Grihasthis*, *Vānapras-* this and *Sanyāsis*—to follow assiduously the right conduct of life which has ten chief characteristics :—

“1. The cultivation of *firmness of mind* and contentment.

2. The cultivation of the spirit of *forgiveness* under all circumstances—whether one be censured or praised, honoured or dishonoured, etc.

3. *Devotion of mind to virtue* and abstinence from sin and vice, that is, refraining from the entertainment of sinful thoughts even for one moment.

उच्चावचेषु भूतेषु दुर्ज्ञेयामकृतात्मभिः ।

ध्यानयोगेन संपश्येद् गतिमस्यान्तरात्मनः ॥ मनु० । ६ । ७३ ॥

अहिंसयेन्द्रियासक्तैर्वैदिकैश्चैव कर्मभिः ।

तपसश्चरणैश्चोग्रैस्साधयन्तीह तत्पदम् ॥ मनु० । ६ । ७५ ॥

यदा भावेन भवति सर्वभावेषु निःस्पृहः ।

तदा सुखमवाप्नोति प्रेत्य चेह च शाश्वतम् ॥ मनु० । ६ । ८० ॥

चतुर्मिरपि चैवैतैर्नित्यमाश्रमिमिर्निजैः ।

दशतत्त्वणको धर्मः सेवितव्यः प्रयत्नतः ॥ मनु० । ६ । ८१ ॥

भूतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकं धर्मसङ्ख्यम् ॥ मनु० । ६ । ८२ ॥

4. *Honesty*.—The acquisition of a thing without the permission of its owner, or through fraud, hypocrisy, or breach of faith, or by teaching falsely, or in any other way that is condemned by the *Vedas*, is called *dishonesty* or theft ; the reverse of it is called *honesty*.

5. *Purity or cleanliness*—bodily and mental. *Mental purity* consists in freedom from inordinate love or hatred, from prejudice or injustice, etc. *Bodily cleanliness* consists in keeping the body clean with water, earth, etc. ¹

6. *Direction of the senses* in the path of rectitude and freedom from sin.

7. *Development of one's intellect* by abstaining from intoxicants and other articles that are prejudicial to its growth, from the company of the wicked and from sloth, negligence, etc., and by using things possessing healthful properties, associating with men of noble character, and by the practice of *yoga*.

8. The *acquisition of correct knowledge* of all things—from earth² to God—and its proper application. In other words, to know a thing as it is, to speak of it as it is in the mind, and to act upon what is spoken, constitutes *correct knowledge* ; the reverse of it is *ignorance*.

9. *Truthfulness* is the harmony of thought, word and deed.

10. *Freedom from wrath* and other evil habits, and the cultivation of calmness of mind and other good qualities.

Let all follow this ten-fold *right conduct of life* justly and impartially. It is the duty of *Sanyāsis* in particular, to follow this *right conduct of life*, as enjoined by the *Vedas*, and help others to do the same through teaching and preaching."

" Thus having freed himself, by degrees from all evil associations, and from joy and sorrow and the like, a *Sanyāsi* rests in the All-pervading God."

अनेन विधिना सर्वोस्त्यक्त्वा संगान् शनैः शनैः ।

सर्वब्रह्मविनिर्मुक्तो ब्रह्मण्येषावतिष्ठते ॥ मनु ० । ६ । ८१ ॥

1. Dry earth is a very popular disinfectant with the Indians of all classes.—*Tr.*

2. The earth the grossest form of matter, while God is the subtlest of all ; therefore, the expression *from earth to God* is used to include all entities material and spiritual.—*Tr.*

Let all *Sanyāsis*, therefore, enlighten minds of *Grihasthis* and others on all questions, remove their doubts, free them from (the fetters of) all kinds of unrighteous conduct, and help them to follow the path of rectitude. This alone is the bounden duty of *Sanyāsis*.

O.—Have *Brāhman*s the exclusive right of entering into *Sanyāsa*, or can other *Classes* *Kashatriyās* and others also do the same?

A.—*Brāhman*s alone have this privilege. He alone among all the four *Classes* is called a *Brāhman* whose knowledge is perfect, who is most virtuous, and who is bent on doing public good. To enter into *Sanyāsa*, without the acquisition of perfect knowledge and firm faith in Truth and God, and without the renunciation of all earthly things, cannot be productive of any good to the world.

Hence it is that it is a common saying that a *Brāhman* alone enjoys the privilege of entering into *Sanyāsa* and not others. Here is the testimony of the sage *Manu* on this point. Says he “O *Rishis* (sages)! this fourfold duty¹ of a *Brāhman* has been made known to you. It leads to true happiness in this life and to eternal bliss in the next. Next hear from me the duties of *Kshatriyās*—the governing class.” It is clear then that to enter into *Sanyāsa* is the chief privilege of *Brāhman*s, whilst entering into *Brahmacharya* and other *Orders* that of *Kshatriya* and other *Classes* as well.

O.—Where is the necessity of *Sanyāsa*?

A.—As the head is necessary for the body, so is *Sanyāsa* for other *Orders*, since without it there can be no advancement in knowledge and righteousness. Persons belonging to other *Orders*, being engaged in house-hold work and in devotional practices cannot have much leisure. Besides it is very difficult for people belonging to other *Orders* to be altogether impartial in their dealings, nor can they equal a *Sanyāsi*, he being free from all worldly ties, in doing public good. Men of other *Orders* cannot get so much time as a *Sanyāsi* who possesses a true knowledge of all things to elevate the people by enlightening them on all subjects. But the amount of good that those who enter into *Sanyāsa* directly

एष वोऽभिहितो धर्मो ब्राह्मणस्य चतुर्विधः ।

पुण्योऽक्षयफलः प्रेत्य राजधर्मान् निबोधत ॥ मनु ० ६ । ६७ ॥

1.—That is of *Brahmacharya*, *Grihasth*, *Vānaprasth* and *Sanyāsa*.

from *Brahmacharya* can do by the teaching and preaching of truth can never be done by those who enter into it from *Grihasth* or *Vánaprasth*.

O.—Is not *Sanyás* against the design of God, because He intended men to multiply. If people never married, there would be no progeny, *Sanyása* being the Chief Order were all men to enter into it, the whole human race would become extinct.

A.—Well, do you not see many people childless even though married? Are not children lost through death? This would also be against the intention of God. But if you say 'A man is not to blame if he does not achieve his end even after trying his best,' we answer that many young men in *Grihasth* fight with each other and get killed. What a heavy loss is this to the community? The perversion of intellect is the cause of many a quarrel. When a *Sanyási*, by the preaching of the *right conduct of life* as enjoined by the *Vedas*, will create harmony and love among people and nations hostile to one another, he will be the saviour of hundreds and thousands of lives, and thus will, like thousands of *Grihasthis*, be the cause of the increase of population. Besides, all men can never enter into *Sanyás*, because all can never be free from sensual desires. The people, converted by a *Sanyási* from wickedness into living righteous lives, may justly be considered his children.

O.—*Sanyásis* say that they have no duties to perform. They accept necessities of life as food, clothes, etc., from house-holders and enjoy the pleasures of the world. Why should they 'bother their heads' with this world of ignorance? They believe themselves to be *Brahma* (God) and are contented. If another person ask a question on the subject, they tell him the same thing, *i e.*, that he also is God, that sin and virtue cannot influence the soul, because, the perception of heat and cold is the function of the body, hunger and thirst that of the nervauric forces, and pleasure or pain that of the mind. The world is but an illusion and so are the affairs of the world. Therefore it is not wise to be entangled in them. Virtue and vice are the functions of the senses and mind, not of the soul. They teach these and similar other things, whilst you have taught differently on the duties of *Sanyásis*. Which of these shall we believe to be true and which false?

A.—Is it not their duty to do even good deeds? Mark what *Manu* says. "By doing virtuous deeds, ordained by the *Veda*, *Sanyāsis* enjoy Eternal Bliss." It is clear then that according to *Manu*, the *Vedic* deeds—the practice of righteous conduct—are indispensable even by *Sanyāsis*. Can they do without food and clothing (and such other necessities of life)? If they cannot, why is it not a degrading and sinful act on their part to leave off the practice of virtuous deeds? They accept food and dress and other necessities of life from house-holders, while they do them no good in return. Are they not the greatest sinners then? Just as it is useless to have eyes and ears, if you cannot see or hear with them, likewise those *Sanyāsis* who do not preach the truth, nor study nor teach the *Vedas* and other *Śāstras* are a mere burden to the community. Those who say and write, that they cannot be troubled with this world of ignorance, are themselves mendacious and ignorant. They are the cause of the increase of sin and are therefore the greatest sinners. Whatever act is done by the body and the bodily organs, is prompted by the soul which alone, therefore, suffers or enjoys the fruits thereof. Those, who declare that the human soul is one with God, are sleeping the heavy sleep of ignorance, because the human soul is finite, and possesses limited knowledge, whilst God is Infinite, Omnipresent and Omniscient. Again, God is Eternal, Holy, All-intelligent and *Free* by nature, whilst the human soul is sometimes free, at other times not. God, being Omni-present and Omniscient, cannot be subject to doubt or ignorance, whilst the human soul is sometimes ignorant, at other times wise. God, again, does not suffer from birth and death, whilst the human soul does. Their teachings are, therefore, false.

O.—*Sanyāsis* are those who have renounced all deeds, they are never to touch fire and precious metals. Is this true or not?

A.—No. He, who is in communion with God and possesses that holy nature by which all wicked deeds are renounced is called a *Sanyāsi*, in other words, he who practises good deeds and eradicates sin and vice is a *Sanyāsi*.

O.—Teaching and preaching are done by house-holders, where then is the necessity for *Sanyāsis*.

A.—Let all men and women in all Orders or stages of life teach and preach as much as they can, but house-holders cannot

get as much time nor be as impartial as *Sanyāsis*. It is true that it is the duty of *Brahmans* to teach and preach—men to teach men, and women to teach women. It is simply impossible for a *Grihashthi* to get the time a *Sanyāsi* can, to travel about. Besides it is *Sanyāsi* who restrain *Brahmans* from deviating from the path of rectitude as declared by the *Vedas*. *Sanyāsis*, therefore, are a necessity.

O.—A *Sanyāsi* should not stay more than one night at one place. Is this true?

A.—It is true in one sense; because by staying altogether in one place, a *Sanyāsi* cannot do much public good. He is liable to get attached to a place and begin to love and hate (things and persons therein). But if a *Sanyāsi* can do more good by staying at one place, let him do so, as in the past, such *Sanyāsis* as *Panchshikha* stopped with the king Janak for even four months, and others for years. As about this rule of not staying long in one place, it has also been framed by hypocritical sectarians, for (they are afraid that), if a *Sanyāsi* would stay long at one place, he would expose their fraud, and thus put a stop to its further increase.

O.—“Whosoever gives gold to a *Sanyasi* shall go to hell.” Now what do you say to this?

A.—This again is the invention of extremely selfish, orthodox, sectarians—the enemies of *Classes* and *Orders*. They know that were a *Sanyāsi* to get money, it would greatly help him to expose their fraud. They would thus suffer and consequently no longer be able to keep him under their jurisdiction. Should charity remain under their control, *Sanyāsis* would naturally fear them. When it is considered good to give gifts to the ignorant and selfish people, how can there be any harm in giving them to the learned

Manu
II, 6

altruistic *Sanyāsis*? Says *Manu*, “Let a man give *Sanyāsis* present of precious stones and gold.”

Besides, the verse quoted above by you is absurd, because, if by giving gifts of gold to a *Sanyāsi* the donor goes to hell, by giving silver, diamonds and precious stones, he may go to heaven.

यतीनां काञ्चनं दद्यात्ताम्बूलं ब्रह्मचारिणाम् ।

चौराणामग्न्यं दद्यात्स नरो नरकं व्रजेत् ॥

विविधानि च रत्नानि विवि केवूषणादयेत् ॥ मनु ० ॥ अ ६१ ० ११ ॥

O.—The aforesaid verse was wrongly quoted by mistake, it runs like this that “by putting gifts in the *hands* of a *Sanyāsi*, the donor goes to hell.

A.—This is again the invention of an ignorant mind. “If a man goes to hell by placing gifts in the hands of a *Sanyāsi*, should he put them on his feet or offer in a bag, he may go to heaven. Let no man, therefore, believe in such fabrications. It is true though that if a *Sanyāsi* keep more money than he needs, he will be troubled by the fear of thieves and be liable to get greedy and so on. But whosoever is learned and wise would do nothing objectionable, nor would he get engrossed in worldly possessions, because, whilst in married life or in student life, he has enjoyed all these pleasures or has observed them, and found them of no substantial good. If he has become a *Sanyāsi* directly from student life and is free from all worldly desires, he would never allow himself to be infatuated by these things.

O.—It is said that if a *Sanyāsi* be invited to a *Shārdha*,¹ the spirits of the forefathers of the host run away from the place and fall into hell. Is this true?

A.—In the first place, the coming of the spirits of the dead to a *Shārdha* or receiving the foods and drinks that are offered to the priests, is an impossibility, being opposed to the teachings of the *Vedas*, as well as to reason. Who will run away then when they do not come to the *Shrāddha*? How can the coming back of the manes be possible when all souls after death are reborn according to the nature of their deeds and the laws of God? This false doctrine again is the invention of selfish orthodox priests and *Vairāgees*.² It is true though that wherever *Sanyāsis* will go, this fraud of the *Shrādh* of the dead, which is opposed to the *Veda*, will immediately disappear.

O.—He who enters *Sanyās* directly from *Brahmacharya* will never be able to control himself as it is a very difficult thing to keep the sensual desires under restraint. Therefore, it is best to enter the Order of *Sanyās* in old age when a man has passed through the Order of householders and of *Vanāprastha*.

1. It is a feast given annually to the priests who claim that the spirits of the forefathers of the host partake of what is offered to them through their media.—*Tr.*

2. A sect of religious mendicants.—*Tr.*

A.—Let him not, who cannot control his passions, enter into *Sanyás* from *Brahmacharya*. But why should not he who can restrain them? He, who has thoroughly realized the evils of sensual gratification and the advantage of the preservation of the reproductive element, can never be lascivious. His reproductive element serves as fuel to the fire of thought. In other words, it is used up in carrying on intellectual processes. As the healthy can dispense with doctors and drugs, so should a man or woman, whose one object in life is to disseminate knowledge, advance true religion and do good to the world at large, dispense with marriage life like *Panchshikha* and *Gárgi* of yore.

Therefore, those alone are entitled to become *Sanyásis* who are fit for this high office, and no others. If an unfit person were to enter *Sanyasa*, he would sink himself and drag others down with him.

As a *Sámrdd Raja* is a universal sovereign, so is a *Sanyási Parivirdt*, i. e., a universal teacher or the teacher of humanity. But a sovereign is only respected in his own country and amongst his own kinsmen, while a *Sanyasi* is honoured everywhere. Says *Brih Chanik*, "There can be no comparison between a king and a man of learning, since the one is respected in his own country, whilst the other is respected everywhere."

To recapitulate briefly the duties of the four *Orders* :—

Brahmacharya (or the 1st stage of life) is meant for perfecting one's body and acquiring knowledge and culture.

Grihastha (or the 2nd stage of life) is for the pursuit of useful occupation and professions, etc.

Váprasth (or the 3rd stage of life) for meditation, concentration of mind on obtruse subjects, perfection of character and acquisition of divine knowledge.

Sanyása (or the 4th stage of life) is meant for disseminating knowledge of the *Veda* and the *Shastras*, practising virtue and renouncing vice, preaching the gospel of truth and dispelling doubts and ignorance of the people. But all those who do not discharge the most important duties of

विद्वत्त्वं च नपत्त्वं च नैव तुल्यं कदाचन ।
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ॥

Sanyāsa, such as the preaching of truth and righteousness, are the most degraded wretches, and will go to hell. Therefore, it behoves *Sanyāsis* to devote themselves assiduously to the preaching of truth and enlightening the minds of the people who are in doubt, to the studies of the *Vedas* and the *Sanyāsis* and the propagation of the *Vedic* religion, thereby promote the good (physical, social, mental and spiritual) of the whole world.

O.—Should mendicants other than *Sanyāsis* such as *Vairāgees*, *Khakees*, etc., be ranked as *Sanyāsi* or not?

A.—No; they do not possess even one characteristic of a *Sanyāsi*. They follow anti-*Vedic* creeds, respect the words of the exponents of their sects more than the *Vedas*, sing the praises of their own creed, are involved in false practices, further their selfish ends, and ensnare others into their respective creeds and cults. Let alone doing any good to the world, they, instead, mislead people and bring about their fall and accomplish their own selfish ends. They have, therefore, no right to be ranked in the *Order* of *Sanyāsa* but on the other hand, their *Order* can justly be entitled *the Order of selfish creatures*. This admits of no doubt.

O.—Those alone deserve to be called *Sanyāsis* and great souls who walk in the path of rectitude and help others to do the same, promote their own happiness as well as that of the whole world here and hereafter.

Thus we have briefly discoursed on the Order of Sanyas. In the next Chapter we shall treat of the Science of Government.

THE END OF CHAPTER V.

CHAPTER VI

ON

RAJA DHARAMA

OR

THE SCIENCE OF GOVERNMENT.

THE great *Manu* says to the *Rishis*¹, " After discoursing on the duties of the four *Classes* and the four *Orders*, we shall now describe *Rāja Dharama* or the duties and qualifications, etc., of Rulers, in other words, we shall discuss as to who is fit to be a king, how he is to be selected, and how he can attain the *highest bliss*—salvation. Let a *Kshatriya*, whose knowledge, culture and piety are as perfect as those of a *Brāhman*, govern the country with perfect justice", in the following way :—

(God teaches), " Let there be for the benefit of the rulers and the ruled three Assemblies—1. Religious. 2. Legislative. 3. Educational. Let each discuss and decide subjects that concern it, and adorn all men with knowledge, culture, righteousness, independence, and wealth, and thereby make them happy."

राजधर्मान् प्रवक्ष्यामि यथावृत्तो भवेन्नुपः ।

संभवश्च यथा तस्य सिद्धिश्च परमा यथा ॥

ब्राह्मं प्राप्तेनसंस्कारं क्षत्रियेण यथाविधि ।

सर्वस्यास्य यथान्यायं कर्त्तव्यं परिरक्षणम् ॥ मनु ० ७ । १ । २ ॥

त्रीणि राजानां विदेथ पुरुणि पटि विभ्रानि भूषयः

सदांसि ॥ ऋ ० ॥ मं ० ३ । सू ० ३८ । मं ० ६ ॥

1. The *Rishis* or sages who went to *Manu* to beg him to discourse upon the duties of man, etc., for their benefit.—*Tr.*

"Let the three Assemblies, Military Councils, and the Army
Atharva harmoniously work together to carry on the govern-
Veda ment of a country."
XV, 2, 9, 2.

"A king should address the Assembly thus:—Let the leader
Atharva of the Assembly abide by the just laws passed by
Veda the Assembly, and let other members do the same."
XIX, 7, 55, 6.

It means that no single individual should be invested with absolute power. The king, who is the president of the Assembly, and the Assembly itself should be inter-dependent on each other. Both should be controlled by the people, who in their turn should be governed by the Assembly.

If this system be not followed and the king be independent of the people and have absolute power, "He would impoverish the
Shatpatha people,—being despotic and hence arrogant—and
Brahman oppress them, aye, even eat them up, just as a tiger or
XII, 2, 3, 7, 8. any other carnivorous animal pounces upon a robust animal and eats it up. A despotic ruler does not let any one else grow in power, robs the rich, usurps their property by unjust punishment, and accomplishes his selfish end. One man should, therefore, never be given despotic power."

"O men ! Let that man alone among you be made a king—the
Atharva President of the Assembly—who is a very powerful
Veda I, conqueror of foes, is never beaten by them, has the
6, 10, 18. capacity to become the paramount sovereign, is most enlightened, is worthy of being made a President, who possesses most noble qualities, accomplishments, character and dispo-

तं सुभा च समितिञ्च सेना च ॥ १ ॥ अथर्व ० ॥ कां ० १५ । अनु ०
२ । व ६ । मं ० २

सभ्यं सुभां मे पाहि ये च सभ्याः सभासदः ॥ २ ॥ अथर्व ० ॥
कां ० १६ । अनु ० ७ । व ० ५५ । मं ० ६ ॥

राष्ट्रमेव विश्याहन्ति तस्माद्राष्ट्री विशं घातुकः । विशमेव राष्ट्रायाणां
करोति तस्माद्राष्ट्री विशमसि न पुष्टं पशुं मन्यत इति ॥ शत ० कां ० १२ ।
प्र ० २ । ब्रा ० ३ । कं ० ७ । ङ ॥

इन्द्रो जयाति न परा जयाता अधिराजो राजसु राजयातै । चर्कस्य
ईक्ष्यो वन्द्यश्चोपसद्यो नमस्यो भवहे ॥ अथर्व ० ॥ कां ० ६ ।
अनु ० १० । व ० १८ । मं ० १

sition ; who is thoroughly worthy of the homage, trust and respect of all,"

"O ye learned men ! Proclaim that man with one voice your king—the President and Head of the State—who is
 Yajur Veda just, impartial, well-educated, cultured and friend
 IX, 40. of all. In this way alone shall ye attain universal sovereignty, be greater than all, manage the affairs of the State, obtain political eminence, acquire wealth, and rid the world of its enemies."

God teaches in the *Veda*, "Rulers ! your implements of warfare, (such as, guns, rifles, bows, arrows, etc.) and
 Rig Veda I, war-materials (such as, gunpowder) be worthy of
 39, 2. praise, strong and durable to repel and conquer your enemies. Let your army be a glorious one, so that you may always be victorious. But the aforesaid things shall not be attainable to the contemptible, the despicable, and the unjust." In other words, it is only as long as men remain honourable, just and virtuous that they are politically great. When they become wicked and unjust, they are absolutely ruined.

Let a nation, therefore, elect the *most learned men*, as members of the *Educational Assembly*, the *most devout men*, as members of the *Religious Assembly* and *men of the most praiseworthy character*, as members of the *Legislative Assembly* ; and let that great man in it, who possesses most excellent qualities, is highly accomplished, and bears most honourable character, be made the Head or President of the *Political Assembly*.

Let the three *Assemblies* harmoniously work together, and make good laws, and let all abide by those laws. Let them all be of one mind in affairs that promote the happiness of all. All men should subordinate themselves to the laws that are calculated to promote general well-being ; they should be free in matters relating to individual well-being.

इमन्दे'वा असपुनश्सुखं महते क्षत्राय महते ज्यैष्ठ्याय महते
 जानराज्यायेन्द्रस्येन्द्रियाय ॥ यजुः ० ॥ अ ० ६ । मं ० ४० ॥

सिरा वः सन्त्वायु'धा पराणुदे' वील उत प्रतिष्कमे' युष्मार्कमस्तु
 त्रविष्टी पनीयस्ती मा मर्त्यस्य मायिनः ॥ अ ० ॥ मं ० १ । सु ० ३६ ।
 मं ० २

QUALIFICATIONS OF THE HEAD OF THE STATE.

“ He should be as powerful as *electricity* : as dear to his people's hearts as their very *breath*, able to read the inmost thoughts of others, and just in his dealings as a *judge*. He should enlighten people's minds by the spread of knowledge, justice, and righteousness, and dispel ignorance and injustice as the *sun* illuminates the world. He should be like one who consumes wickedness like *fire*, keeps the wicked and the criminal under control like a *jailer*, gladdens the hearts of the good like the *moon* ; makes the country rich and prosperous, as a *treasurer* keep his treasury full ; is powerful and majestic like the *sun*, keeps the people in fear and awe ; and on whom no one in the whole world dares to look with a stern eye. He alone is then fit to be the Head of the State who is like *fire*, *air*, the *sun*, the *moon*, a *judge*, a *treasurer*, a *gaoler* in keeping the wicked under control, and like *electricity* in power.”

THE TRUE KING.

“ The *Law* alone is the real king, the dispenser of justice, the disciplinarian. The *Law* is considered as the surety for the four *Classes* and *Orders* to discharge properly their respective duties. The *Law* alone is the true Governor that maintains order among the people. The *Law* alone

इन्द्राऽनिलयमार्काणामग्नेश्च वरुणस्य च ।

चन्द्रवित्तेशयोश्चैव मात्रा निर्हृत्य शाश्वतीः ॥

तपत्यादित्यवृक्षैश्च चक्षूषि च मनांसि च ।

न चैनं भुवि शक्नोति कश्चिदप्यभिवीक्षितुम् ॥

सोऽग्निर्मवति वायुश्च सोऽर्कः सोमः स धर्मएद् ।

स कुवेरः स वरुणः स महेन्द्रः प्रभावतः ॥ मनु ० ७ ॥ ४ । ६ । ७ ॥

स राजा पुरुषो दण्डः स नेता शासिता च सः ।

चतुर्णामाश्रमाणां च धर्मस्य प्रतिभूः स्मृतः ॥ मनु ० ७ ॥ १७ ॥

दण्डः शास्ति प्रजाः सर्वा दण्ड एवाभिरक्षति ।

दण्डः सुतेषु जागर्ति दण्डं धर्मं विदुर्बुधाः ॥ मनु ० ७ ॥ १८ ॥

समीक्ष्य स धृतः सम्यक् सर्वा रञ्जयति प्रजाः ।

असमीक्ष्य प्रणीतस्तु विनाशयति सर्वतः ॥ मनु ० ७ ॥ १९ ॥

दुष्येयुः सर्ववर्णाश्च मिघेरन्सर्वसेतवः ।

सर्वलोकप्रकोपश्च भवेद्दण्डस्य विभ्रमात् ॥ मनु ० ७ ॥ २४ ॥

is their Protector. The *Law* keeps awake whilst all the people are fast asleep. The wise, therefore, look upon the *Law* alone as *Dharma* or *Right*. When rightly administered the *Law* makes all men happy but when administered wrongly, *i. e.*, without due regard for the requirements of justice, it ruins the king. All the four *Classes* would become corrupt, all order would come to an end, there would be nothing but chaos and corruption if the *Law* were not properly enforced. Where the *Law*—which is likened unto a fear-inspiring man, black in colour and with red eyes—striking fear into the hearts of the people and preventing them from committing crimes, rules supreme, there the people never go astray, and consequently live in happiness if it be administered by a just and learned man. He alone is considered a fit person to administer the *Law* by the wise, who invariably speaks the truth, is thoughtful, highly intellectual and very clever in the attainment of virtue, wealth and righteous desires. The *Law* rightly administered by the king greatly promotes the practice of virtue, acquisition of wealth and secures the attainment of the heart-felt desires of his people. But the same *Law* destroys the king who is sensual, indolent, crafty, malevolent, mean and low-minded.

Great is the power and majesty of the *Law*. It cannot be administered by a man who is ignorant and unjust. It surely brings the downfall of the king who deviates from the path of rectitude.

यत्र श्यामो लोहिताक्षो दण्डश्चरति पापहा ।

प्रजास्तत्र न मुह्यन्ति नेता चेत्साधु पश्यति ॥ मनु ० ७ । २५ ॥

तस्याङ्गः संप्रणेतारं राजानं सत्यवादिनम् ।

समीक्ष्यकारिणं प्राज्ञं धर्मकामार्थकोविदम् ॥ मनु ० ७ । २६ ॥

तं राजा प्रणयन्सम्यक् त्रिवर्गेणाभिषर्द्धते ।

कामात्मा विषमः क्षुद्रो दण्डेनैव निहन्यते ॥ मनु ० ७ । २७ ॥

दण्डो हि सुमहत्तेजो दुर्धरश्चाकृतात्मभिः ।

धर्मोद्विचलितं हन्ति नृपमेव सबान्धवम् ॥ मनु ० ७ । २८ ॥

सोऽसहायेन मूढेन लुब्धेनाकृतबुद्धिना ।

न शक्यो न्यायतो नेतुं सक्तेन विषयेषु च ॥ मनु ० ७ । ३० ॥

शुचिना सत्यसन्धेन यथा शास्त्रानुसारिणा ।

प्रणेतुं शक्यते दण्डः सुसहायेन धीमता ॥ मनु ० ७ । ३१ ॥

The *Law* can never be justly administered by a man who is destitute of learning and culture, has no wise and good men to assist him, and is sunk in sensualism. He alone is fit to administer the *Law*—which is another name for justice—who is wise, pure in heart, of truthful character, associates with the good, conducts himself according to the law and is assisted by the truly good and great men in the discharge of his duties.”

CHIEF OFFICES.

“The four chief Offices—Commander-in-Chief of the forces, Head of the Civil Government, Minister of Justice, and the Supreme Head of all—the king—should be held only by those persons who are well-versed in all the four *Vedas* and the *Shāstras*, are conversant with all the sciences and philosophies, devout, and have perfect control over their desires, passions, and possess a noble character.

Let no man transgress that law which has been passed by an Assembly of ten men learned and wise, or at the very least of three such men. This Assembly must consist of members who are well-versed in the four *Vedas*, keen logicians, masters of language, and men conversant with the science of religion, they must belong to the first three *Orders*—*Brahmacharya*, *Grihastha* and *Vānaprastha*.

Let no man transgress what has been decided by even an Assembly of three men who are scholars of the *Rig Veda*, the *Yajur Veda* and the *Sama Veda* respectively.

सैन्यापत्यं च राज्यं च दण्डनेतृत्वमेव च ।

सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ॥

दशावरा वा परिषद्यं धर्मं परिकल्पयेत् ॥

त्र्यवरा वापि वृत्तस्था तं धर्मं न विचालयेत् ॥

त्रैविध्यो हैतुकस्तर्की नैरुक्तो धर्मपाठकः ।

त्रयभ्राधमिणः पूर्वं परिषत्स्याद्दशावरा ॥ मनु० १२।१००।११०।१११॥

ऋग्वेदविद्यजुर्विष्णु सामवेदविदेव च ।

त्र्यवरा परिषद्भूया धर्मसंशयनिर्णये ॥ मनु० १।११२॥

एकोपिःवेदविद्धर्मं यं व्यवस्येद् द्विजोत्तमः ।

स विज्ञेयः परो धर्मो नाद्यानामुदितोऽयुतैः ॥ मनु० १३।११३॥

Even the decision of one *Sanyāsi*, who is fully conversant with all the four *Vedas* and is superior to all the twice-born (*Dwijas*) should be considered of the highest authority. But let no man abide by the decision of myriads of ignorant men.

Even a meeting of thousands of men cannot be designated an *Assembly*, if they be destitute of such high virtues as self-control or truthful character, be ignorant of the *Vedas* and be men of no understanding like the *Shudras*.

Let no man abide by the law laid down by men who are altogether ignorant, and destitute of the knowledge of the *Veda*, for whosoever obeys the law propounded by ignorant fools falls into hundreds of kinds of sin and vice." Therefore, let not ignorant fools be ever made members of the aforesaid three Assemblies—Political, Educational and Religious. On the other hand let learned and devout persons only be elected to such high offices.

QUALIFICATIONS OF MEMBERS OF THE POLITICAL ASSEMBLY.

" Those men alone are fit to fill such high offices, as of the President or a member of the Political Assembly, who have learnt the three kinds of knowledge, of good deeds and their practice, of elevation of mind by meditation, and contemplation of abstruse subjects, and of that superior wisdom that results from the first two—from the scholars of the four *Vedas*,—the true system of Government, the science of Logic, the Divine science which consists of the knowledge of the nature, character and attributes of God and the arts of elocution and debate. Let all members and leaders always walk in the path of

अवृत्तानाममन्त्राणां जातिमात्रोपजीविनाम् ।

सहस्रशः समेतानां परिषत्त्वं न विद्यते ॥ मनु ० १२ । ११४ ॥

यं वदन्ति तमोभूता मूर्खा धर्ममतद्विदः ।

तत्पार्थ शतधा भूत्वा तद्वक्तृन्नुगच्छति ॥ मनु ० १२ । ११५ ॥

त्रैविद्येभ्यस्त्रयीं विद्यां दण्डनीतिं च शाश्वतीम् ।

आन्वीक्षिकीं चात्मविद्यां वार्त्तास्माँश्च लोकतः ॥ मनु ० ७ । ४३ ॥

इन्द्रियाणां जये योगं समातिष्ठेद्दिवानिशम् ।

जितेन्द्रियो हि शक्नोति बशे स्थापयितुं प्रजाः ॥ मनु ० ७ । ४४ ॥

rectitude, keep the senses under perfect control and keep aloof from sin. Let them always practise *yoga*, and meditate on God morning and evening, for, he who cannot control his mind and senses—which are subjects of the soul—can never keep the people under control.

Let a man, therefore, most diligently shun (and help others to do the same) *eighteen* vices—vices from which a man once entangled into them can hardly escape—ten of which proceed from *love of pleasure* and eight from *anger*.

A king addicted to vices arising from the *love of pleasure* loses his kingdom, wealth and power and even his character. Whilst one who is addicted to vices arising from *anger* may even lose his life. The *ten* vices proceeding from *love of pleasure* are :—

(1) Hunting, (2) gaming—playing with dices, gambling, etc., (3) sleeping by day, (4) gossiping or talking of sensual subjects, (5) excess with women, (6) use of intoxicants such as alcohol, opium, cannabis Indica and its products, etc., (7) excessive indulgence in singing, playing and dancing or hearing and seeing other people do so, (8) and useless wandering about from place to place.

The vices that proceed from *anger* are :—

(1) *Tale-bearing*, (2) *violence*, such as outraging another man's wife, (3) *Malevolence*, (4) *Envy* i. e., mortification excited by the sight of another person's superiority or success, (5) *detraction from one's character*, (6) expenditure of money, etc., for sinful purposes, (7) saying *unkind or hard words*, (8) *infliction of punishment* without any offence.

Let him assiduously shun *self-love* that all wise men hold to be the root of all evils that are born of the *love of pleasure* and *anger*, It is through the *love of self* that a man contracts all these vices.

दश कामसमुत्थानि तथाय्यै क्रोधजानि च ॥

व्यसनानि दुरन्तानि प्रयत्नेन विवर्जयेत् ॥ मनु ० ७ । ४५ ॥

कामजेषु प्रसक्तो हि व्यसनेषु महीपतिः ।

वियुज्यतेऽर्थधर्माभ्यां क्रोधजेष्व्वात्मनैव तु ॥ मनु ० ७ । ४६ ॥

मृगयाक्षो दिवास्त्रमः परीवादः स्त्रियो मदः ।

तौर्यत्रिकं वृथाट्या च कामजो दशको गणः ॥ मनु ० ७ । ४७ ॥

पैशुन्यं साहसं द्रोह ईर्ष्यास्यार्थदुषणम् ।

बाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः ॥ मनु ० ७ । ४८ ॥

The use of intoxicants, gaming, excess with women, and hunting—these four are the most pernicious vices that arise from the *love of pleasure*.

Infliction of punishment without offence, the use of slanderous language, the expenditure of money for unrighteous purposes—these three are the great vices born of *anger* that bring extreme suffering on the possessor thereof.

Out of these seven vices proceeding from the *love of pleasure* and *anger* the one preceding is worse than the one following. In other words, the use of slanderous language worse than the abuse of money, punishing the innocent worse than the use of slanderous language. Hunting is worse than punishing the innocent, excess with women worse than hunting, and the use of intoxicants worse still.

It is certain that it is better to die than to be addicted to vices, since the longer a wicked man lives, the more sins he will commit and consequently lower and lower will he sink and thereby the more will he suffer. Whilst he who is free from vices enjoys happiness even if he dies."

Therefore, it behoves all men, especially the king, to keep aloof from hunting, drinking, and other vices, and, instead, to develop a good character and a noble disposition, and to devote themselves to the practice of virtuous deeds.

द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः ।

तं यत्नेन जयेत्लोभं तज्जावेताबुभौ गणौ ॥ मनु ० ७ । ४६ ॥

पानमदाः स्त्रियश्चैव मृगया च यथाक्रमम् ।

एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे ॥ मनु ० ७ । ५० ॥

दण्डस्य पातनं चैव वाक्पारुष्यार्थदूषणे ।

क्रोधजेऽपि गणे विद्यात्कष्टमेतत्त्रिकं सदा ॥ मनु ० ७ । ५१ ॥

सप्तकस्यास्य वर्गस्य सर्वत्रैवानुषङ्गिणः ।

पूर्वं पूर्वं गुरुतरं विद्याद्वयसनमात्मवान् ॥ मनु ० ७ । ५४ ॥

व्यसनस्य च मृत्योश्च व्यसनं कष्टमुच्यते ।

व्यसनमधोऽधो वृजति स्यात्यव्यसनी मृतः ॥ मनु ० ७ । ५३ ॥

THE QUALIFICATIONS OF MINISTERS AND MEMBERS OF ASSEMBLIES.

“Let a king appoint seven or eight good, righteous and clever ministers who are natives of the country, are ^{Manu VII, 54—57, 60—62, 64.} thoroughly conversant with the *Vedas* and the *Shastrs*, are very brave and courageous, whose judgment seldom errs, who come from good families and are well-tried men.

Even an act easy in itself becomes difficult to be accomplished by a man when single-handed. How much more so then, is the great work of the government of a country by a man single-handed. It is, therefore, a most dangerous thing to make one man a despotic ruler, or entrust a single man with the sole management of the affairs of the State.

Let the Head of a State, then, constantly consult with his clever and learned ministers on the affairs of the State, such as (1) Peace, (2) War, (3) Defence—quietly protecting his own country against a foreign attack and waiting for an opportunity, (4) Offence, *i. e.*, attacking a wicked enemy when he finds himself strong enough to do, (5) *proper management of the internal affairs* of the State, the exchequer and the Army; (6) *Pacification* of the newly

मौलसञ्ज्ञास्त्रविदः शूरान्सम्बलक्षान् कुलोद्गतान् ।
 सचिवान्सप्त चाष्टौ वा प्रकुर्वीत परीक्षितान् ॥ मनु ० ७ । ५४ ॥
 अपि यत्सुकरं कर्म तदप्येकेन दुष्करम् ।
 विशेषतोऽसहायेन किन्तु राज्यं महोदयम् ॥ मनु ० ७ । ५५ ॥
 तैः सार्द्धं चिन्तयेन्नित्यं सामान्यं सन्धिविग्रहम् ।
 स्थानं समुद्रयं गुप्तिं लब्धप्रशमनानि च ॥ मनु ० ७ । ५६ ॥
 तेषां स्वं स्वमभिप्रायमुपलभ्य पृथक् पृथक् ।
 समस्तानां च कार्येषु विदध्याश्रितमात्मनः ॥
 अन्यानपि प्रकुर्वीत शुचीन् प्राज्ञानवस्थितान् ।
 सम्यगर्थसमाहर्तृन्मात्यान्सुपरीक्षितान् ॥
 निर्घर्त्ततास्य यावद्भिरितिकर्तव्य तानृभिः ।
 तावतोऽस्तन्निदान् दक्षान् प्रकुर्वीत विश्वक्षणात् ॥
 तेषामर्थे नियुञ्जीत शूरान् दक्षान् कुलोद्गतान् ।
 शुचीनाकरकर्मान्ते भीरुनन्तर्निवेशने ॥ मनु ० ७ । ५७ । ६०—६२ ॥
 दूतं चैव प्रकुर्वीत सर्वशास्त्रविशारदम् ।
 रक्षिताकारचेष्टां युधि दक्षं कुलोद्भूतम् ॥ मनु ० ७ । ६४ ॥

conquered countries by freeing them from all kinds of disturbance. Let him daily reflect on the six subjects.

Having ascertained the individual opinion of each of his ministers and other members of the Assembly, let him abide by the decision of the majority and do what is beneficial for him as well as for others.

Let him likewise appoint other ministers who are men of great integrity, highly intellectual, of resolute minds, of great organising power and of vast experience.

Let him appoint good, energetic, strong, and clever officers, as many as he requires, for the due transaction of the business of the State. Under them let brave, courageous, strong men of great integrity and of noble lineage fill positions involving great responsibility and risk, whilst let timid and faint-hearted men be employed for the administration of internal affairs.

Let him also appoint an Ambassador who comes from a good family, is very clever, perfectly honest, able to read the inmost thoughts of others and to foretell future developments and events by observing the expression of faces and other significant signs and acts, and is well versed in all the *Shāstras*—branches of knowledge.

He alone is a fit person to be appointed an Ambassador who is very much devoted to politics, loves his country with all his heart, is of irreproachable character, pure in heart, highly intelligent and endowed with an excellent memory, who can adapt himself to the manners and customs of different countries and different times, is good looking, fearless and a master of elocution."

DUTIES OF MINISTERS AND OTHER HIGH OFFICIALS.

"The power to enforce the law should be vested in a minister who should see that the law is administered justly, treasury and other affairs of the State should be under the control of the king, peace and war under that of the Ambassador, and everything under the control of the

Manu
VII, 65, 66.
68, 70, 74—78.

अनुरक्तः शुचिर्दक्षः स्मृतिमान् देशकालविद् ।

वपुष्मान्वीतभीर्वाग्मी दूतो राज्ञः प्रशस्यते ॥

अमात्ये दण्ड आयत्तो दण्डे वैनायिकी क्रिया ।

नृपतौ कोषराष्ट्रे च दूते सन्धिर्विपर्ययौ ॥

Assembly. It is the Ambassador alone who can make peace between enemies, or war between friends. He should so strive as to divide enemies united against his country.

Thus having learnt the designs of his enemy let a king—the President of the Assembly (as well as members of the Assembly, Ambassadors and others)—endeavour to guard himself against all danger from him.

In a thickly wooded country, where the soil is rich, let him build himself a town surrounded by a fortress of earth, or one protected by water, or one surrounded by a thick wood on all sides, or a fortress of armed men, or one surrounded by a mountain. Let him build a wall round the city, because one brave, well armed soldier placed inside it is a match for a hundred, and a hundred for thousands. It is, therefore, extremely necessary to build a fort. Let the fort be well-supplied with arms and ammunition, with various kinds of grain and other food stuffs, with conveyances and beasts of burden, etc., with teachers and preachers, artisans, various kinds of machines, with grass and grain, etc., for animals, and with water, etc. In the centre of the town let him build for himself a Government house, well-protected from wind, etc., suited to all weathers, with

दूत एव हि सन्धत्ते भिनत्येव च संहतान् ।

दूतस्तत्कुरुते कर्म मिद्यन्ते येन वान वा ॥

मनु ० ७ । ६४—६६ ॥

बुद्ध्वा च सर्वन्तत्त्वेन परराजचिकीर्षितम् ।

तथा प्रयत्नमातिष्ठेद्यथात्मानं न पीडयेत् ॥

धनुर्दुर्गं महीदुर्गमन्दुर्गं वार्त्तमेव वा ।

नृदुर्गं गिरिदुर्गं वा समाश्रित्य वसेत्पुरम् ॥

एकः शतं योधयति प्राकारस्थो धनुर्धरः ।

शतं दशसहस्राणि तस्माद्दुर्गं विधीयते ॥

तत्स्यादायुधसम्पन्नं धनधान्येन वाहनैः ।

ब्राह्मणैः शिल्पिभिर्यन्त्रैर्यधसेनोदकेन च ॥

तस्य मध्ये सुपर्याप्तं कारयेद्गृहमात्मनः ।

शुतं सर्वर्तुकं शुभ्रं जलवृक्षसमन्वितम् ॥

well-provided parks and gardens round it, and well-supplied with water. It should be big for all the state functions.

Having done so far, that is, having completed his studies in the order of *Brahmacharya* and settled the affairs of the State, let him chose a consort of *Kshatriya Class*, born of a high family, endowed with beauty and other excellent qualities, dearest to his heart, blessed with charming manners, etc., and equal to him in knowledge, acquisitions, accomplishments and of like temperament. Let him take one wife and one only, and consider all other women as unapproachable, therefore let him not even look at another woman (with the eye of lust).

Let him retain a chaplain and a spiritual teacher to perform *Homa* and *Yajnas* suitable for different seasons and other religious duties for him in the palace, and let him always devote himself to the business of the State. To devote himself day and night to the affairs of the State without allowing anything to go out of order is the highest duty of a king, aye, this is his worship, this is his communion."

REVENUE.

" Let the king collect his revenue through honourable, trustworthy and accomplished men possessed of excellent character. Let him, who is the President of the Assembly, his ministers and other officials, and the Assembly observe the eternal principles taught by the *Vedas*, and let them act like fathers to the people.

Let the Assembly appoint officials of various kinds whose sole duty it should be to see that the State officials in all departments do

तदध्यास्योद्वहेद्भार्यां सवर्णां लक्ष्णान्विताम् ॥

कुले महति सम्भूतां हृद्यां रूपगुणान्विताम् ॥

पुरोहितं प्रकुर्वीत वणुयादेव चत्विजम् ।

तेऽस्य गृह्याणि कर्माणि कुर्युर्वैतानिकानि च ॥

मनु ० ७ । ६५ । ६६ । ६८ । ७० । ७४—७८ ॥

सांवत्सरिकमाप्तैश्च राष्ट्रादाहारयेद्वलिम् ।

स्याच्चाग्नायपरो लोके वर्त्सेत पितृषन्नृषु ॥

अध्यक्षान् विविधान् कुर्यात् तत्र तत्र विपश्चितः ।

तेऽस्य सर्वाण्यवेक्षेरन्मृणां कार्याणि कुर्वताम् ॥मनु० ७ । ८० । ८१ ॥

their duties faithfully according to the regulations. Let them, who discharge their duties satisfactorily, be honoured, whilst those who do not, be punished properly.

In order to disseminate the knowledge of the *Veda* which is truly called the *imperishable treasure of the kings*, let the king and the Assembly show due respect to students, who return from their seminaries after having studied the *Vedas* and *Shāstras* in the *Order of Brahmācharya* as well as their teachers. This helps forward the spread of education and the progress of a country.

If a king, devoted to the welfare of his people, be defied by an enemy of equal, greater, or less strength, let him remember the duty of a *Kshatriya* and never shrink from going to battle. Let him fight with such skill as may ensure his victory.

Those kings who, with the object of defeating their enemies, fight fearlessly to their utmost and never turn away from the field of battle shall obtain happiness. They must never turn their backs upon the field of battle, but it is sometimes necessary to hide away from the enemy in order to obtain victory over him. Let them employ all kinds of tactics to ensure their success in battle, but let them not perish foolishly like a tiger who, when his temper is roused, exposes himself foolishly to the fire and is thereby killed.

In the field of battle let soldiers bear in mind the duty of men of honour, and, therefore, never strike a man who is standing near the field of battle—a non-combatant—nor one who is a eunuch, nor one who with folded palms begs for peace, nor one whose hair is dishevelled or scattered (over his eyes), nor one who is sitting at ease, nor one who says 'I am at your mercy', nor one who is asleep, nor one who is unconscious or in a fit, nor one who is disarmed, nor one who is naked, nor one who is a mere spectator, nor one who is only a camp-follower, nor one who is in agony of pain

आवृत्तानां गुरुकुलादिप्राणां पूजको भवेत् ।

नृपाणामक्षयो ह्येष निधिर्ब्राह्मो विधीयते ॥

समोत्तमायमै राजा त्वाद्भूतः पालयन् प्रजाः ।

न निवर्त्तेत संग्रामात् क्षात्रं धर्ममनुस्मरन् ॥

आह्वेषु मिथोज्योन्यं जिघांसन्तो महीक्षितः ।

युध्यमानाः परं शक्त्या स्वर्गं ब्रान्धपराङ्मुखाः ॥

from his wounds, nor one who is an invalid, nor one who is seriously wounded, nor one who is terrified, nor one who is running away (from the field of battle).

They should make them prisoners and provide them with food, drink and other necessities of life. The wounded should be medically attended to. They should never be teased or made to suffer in any way. They should be employed in the kind of work that suits their station, etc. The king should especially see that no one strikes a woman, a child, an old man, a wounded man and one who is diseased or afflicted with sorrow. Let him protect and bring up their children as if they were his own, and let their women be also well looked after. He should look upon them as he would upon his own daughters or sisters. Nor should he ever look upon them with the eye of lust. After the country has settled down, let him send all those, from whom he does not fear a fresh revolt, away to their own homes; but let him keep in prison all others who, he fears, may possibly raise the standard of revolt.

The soldier, who cowardly turns his back on a field of battle and is slain (by the enemy), is thus rightly punished for his disloyalty to his master who shall take unto himself all the honour due to the deceased on account of his past good conduct which begets happiness in this world and in the next. The soldier, who is killed whilst running away from the field of battle, shall never obtain happiness. All his good work is nullified by this act of cowardice. He alone wins laurels who fights faithfully.

Let the king never violate this law that carriages, horses, elephants, tents, umbrellas, grain, silver and gold, cattle such as cows, women, cases of oil and butter, and various other articles are lawful

न च हन्यात्स्थलाकुटं न क्लीबं बहुतमञ्जलिम् ।
 न मुक्तकेशं नासीनं न तत्रास्त्रीतिष्ठाद्विनम् ॥
 न सुप्तं न विसन्नाहं न नग्नं न निराभ्युधम् ।
 नायुध्यमानं पश्यन्तं न परेषु समागतम् ॥
 नायुधव्यसनं प्राप्तं नात्तं न क्षतिपरिहृतम् ।
 न भीतं न परावृत्तं सतां धर्ममनुस्मरन् ॥
 यस्तु भीतः परावृत्तः संग्रामे हन्यते परैः ।
 भर्तुर्यद्भुङ्क्तं किञ्चित्सत्सर्वं प्रतिपद्यते ॥

prize of the soldier or of the officer who takes them in war. The captors should give the sixteenth part of their loot to the king, and so should the latter distribute among the whole army the sixteenth part of what was taken by them collectively."

Let his wife and children have the share of the man who is killed in war. The wife and children of that man should be well looked after till the children are grown up when the king should offer them suitable state appointments.

Let no one, who is desirous of augmenting the prosperity of his State and of gaining fame, victory, and happiness, transgress this law.

"What the king and the Assembly have not let them strive
 Manu hard to get, what they have acquired, let them pre-
 VII, 99, 101, serve with care, what they have preserved let them
 104—107, 110— augment, and let them spend the augmented wealth
 117, 120—124. in the diffusion of the knowledge of the *Vedas*, the spread of the
 principles of true religion, in helping scholars and preachers of the
Vedic religion, and bringing up orphans. Having learnt the
 fourfold object of activity let him shun sloth and live an active life.
 Let him obtain what he has not got by the observance of the law,
 and what he has acquired let him protect with diligent attention,
 what he has protected let him augment by investing profitably, and
 let him always spend his augmented wealth in the furtherance of
 the aforesaid cause.

Let him on all occasions act without guile and never without sincerity, but, keeping himself well on his guard let him discover and ward off the evil designs of his enemy.

यच्चास्य सुकृतं किञ्चिदमुत्रार्थमुपार्जितम् ।

भर्ता तत्सर्वमादत्ते परावृत्तहृतस्य तु ॥

रथाश्वं हस्तिनं छत्रं धनं धान्यं पशून् स्त्रियः ।

सर्वद्रव्याणि कुप्यं च यो यज्जयति तस्य तत् ॥

राज्ञश्च दद्युर्द्वारमित्येषा वैदिकी श्रुतिः ।

राज्ञा च सर्वयोधेभ्यो दातव्यमपृथग्जितम् ॥

मनु ० ७ । ८०-८२ । ८७ । ८६ । ८१-८७ ॥

अलब्धं चैव क्षिप्सेत् लब्धं रक्षेत्प्रयत्नतः ।

रक्षितं वर्जयेच्चैव वृद्धं पात्रेषु निःक्षिपेत् ॥

Let him ponder over the acquisition of wealth like a heron that pretends to be as if in meditative attitude just before catching fish. Having obtained the necessary material and augmented his power, let him put forth his strength like a lion to vanquish his foe; like a tiger let him stealthily creep towards his enemy and catch him. When a powerful enemy has come close by, let him run away from him like a hare and then overtake him by strategem.

Let not his foe discover his weak points but the vulnerable points of his foe let him himself well discern. Let him hide his vulnerable points from his enemy just as a tortoise draws in his limbs and keeps them concealed from view.

Let such a victorious sovereign reduce all dacoits, robbers and the like to submission by *conciliating* them, by *giving them presents* or by *turning them against each other*. If he fails to restrain them by those means let him do so *by inflicting heavy punishment on them*.

As a farmer separates the husk from the corn without injuring the latter, so should a king exterminate dacoits and burglars, and thus protect his people.

The king, who through neglect of duty and lack of understanding oppresses his people, soon loses his kingdom and perishes with his family before his time.

अलब्धमिच्छेद्दण्डेन लब्धं रक्षेद्वेक्षया ।

रक्षितं वर्द्धयेद् वृद्धया वृद्धं दानेन निःक्षिपेत् ॥

अमाययैव वर्त्तेत न कथंचन मायया ।

बुध्येतारिप्रयुक्तां च मायाभित्यं स्वसंवृतः ॥

नास्य छिद्रं परो विद्याच्छिद्रं विद्यात्परस्य तु ।

गूहेत्कूर्मं श्वाङ्गानि रक्षेद्विवरमात्मनः ॥

बकवच्चिन्तयेदर्थान् सिंहवच्च पराक्रमेत् ।

वृकवच्चावलुम्पेत शशवच्च विनिष्पतेत् ॥

एवं विजयमानस्य येऽस्य स्युः परिपन्थिनः ।

तानानयेद्वशं सर्वान् सामादिभिरुपक्रमैः ॥

यथोद्धरति निर्दाता कर्तुं धान्यं च रक्षति ।

तथा रक्षेन्नृपो राष्ट्रं हन्याच्च परिपन्थिनः ॥

मोहाद्राजा क्षराष्ट्रं यः कर्षयत्यनवेक्षया ।

सोऽचिराद् भ्रश्यते राज्याज्जीविताच्च सबान्धवः ॥

Just as living beings lose their lives through the failure of their bodily strength, so do kings as well as their families lose their power, and even their lives by oppressing their subjects.

Therefore, in order to conduct the government properly let the king and the assembly so strive as to fully accomplish this object. The king who is always devoted to the welfare of his people obtains perpetual happiness.

Let him, therefore, have an *administrative office* in the midst of two, three, five and a hundred villages, wherein he should keep the required number of officials to carry on government business. Let him appoint an official at the head of one village, a second one over ten such villages, a third one over twenty, a fourth one over one hundred villages, and a fifth one over a thousand such villages.*

Let the Lord (*i. e.*, the Administrator) of one town daily apprise the *Lord of Ten Towns* privately of all crimes committed within his jurisdiction and the *Lord of Ten* submit his report to the *Lord of Twenty*. Let the *Lord of Twenty* notify all such matters to the *Lord of one Hundred* every day and the *Lord of one Hundred*, to the *Lord of one Thousand*, in other words, five *Lords of Twenty*, to a *Lord of one Hundred*, ten *Lords of a Hundred*, to a *Lord of Ten Thousand*, and the *Lord of Ten Thousand* to an Assembly which governs the affairs of a hundred thousand townships and all such Assemblies to the Supreme International Assembly representing the whole world.

Over every ten thousand villages let him appoint two presiding officials, one of whom should preside over the Assembly, whilst the

शरीरकर्षणात्प्राणाः क्षीयन्ते प्राणिनां यथा ।
 तथा राज्ञामपि प्राणाः क्षीयन्ते राष्ट्रकर्षणात् ॥
 राष्ट्रस्य संग्रहे नित्यं विधानमिदमाचरेत् ।
 सुसंगृहीतराष्ट्रो हि पार्थिवः सुखमेधते ॥
 द्वयोस्त्रयाणां पञ्चानां मध्ये गुल्ममधिष्ठितम् ।
 तथा ग्रामशतानां च कुर्याद्राष्ट्रस्य संग्रहम् ॥
 ग्रामस्याधिपतिं कुर्याद्दशग्रामपतिं तथा ।
 विंशतीशं शतेशं च सहस्रपतिमेव च ॥

* In other words, the present system of having a *Surveyor (Patwari)* in one village, a branch Police Station for every ten villages and a Head Police Station over two branch stations, a *Tahsil* over five such Police stations, a district over ten such *Tahsils*, and so on, has been borrowed from our ancient system of Government as taught by *Manu*.

other should tour all over the country and diligently inspect the work and conduct of all the magistrates and other officials.

For the purpose of holding the meetings of town councils let him erect a *Town Hall* in every big town. It should be lofty, capacious, and beautiful like the moon, wherein let the members of the town council, who should be men of vast learning and experience, deliberate over the affairs of their town, and make such laws as will promote the welfare of the people and advance the cause of education and enlightenment.

Let the *inspecting governor* have detectives under him—who should come from *Kshatriya* as well as other *Classes*—and through them let him secretly know perfectly the conduct—good or bad—of the Government servant as well as that of the people. Let him punish those who do not faithfully discharge their duties, and honour those whose conduct is praiseworthy.

Let the king appoint such men guardians of his people as are virtuous, well-experienced, learned and of good lineage ; under such learned officials let him also place men who are very wicked ¹ as burglars and robbers, *i. e.*, who live by seizing what belongs to others. It will help to keep those men from the pursuit of their wicked ways, as well as, to protect the people properly.

Let the king punish properly the magistrate who accepts bribe either from the plaintiff or the defendant in a case and, therefore, gives an unjust decision, confiscate all his possessions, and

ग्रामदोषान्समुत्पन्नान् ग्रामिकः शनकैः स्वयम् ।
 शंसेद् ग्रामदशेशाय दशेशो विंशतीशिनम् ॥
 विंशतीशस्तु तत्सर्वं शतेशाय निवेदयेत् ।
 शंसेद् ग्रामशतेशस्तु सहस्रपतये स्वयम् ॥
 तेषां ग्राम्याणि कार्याणि पृथक्कार्याणि चैव हि ।
 राज्ञोऽभ्यः सचिवः स्निग्धस्तानि पश्येदतन्मित्रतः ॥
 नगरे नगरे चैकं कुर्यात्सर्वार्थचिन्तकम् ।
 उच्चैः स्थानं घोररूपं नक्षत्राणामिव ग्रहम् ।
 स ताननुपरिक्रामेत्सर्वानिव सदा स्वयम् ।
 तेषां वृत्तं परिणयेत्सम्यग्ग्राष्ट्रेषु तच्चरैः ॥
 राज्ञो हि रक्षाधिकृताः परस्वादायिनः शठाः ।
 भृत्या भवन्ति प्रायेण तेभ्यो रक्षेदिमाः प्रजाः ॥

1. On the principle that the best keeper is an old poacher.—Tr.

banish him to a place from which he can never return. Were that man to go unpunished, it would encourage other officials to commit similar wicked crimes, whilst the infliction of punishment would serve to check them. But let those officials be paid handsomely for their services—either by gifts of land or in lump sums of money, paid annually or monthly—enough to keep them in comfort and even to make them rich. Let an old official in consideration of his services be granted a pension equal to half his pay. This pension must last only so long as he lives, not after. But let his children be properly honoured or given Government appointments according to their qualifications. Let his wife and children¹ be given an allowance by the State enough for their subsistence which should be stopped if they turn wicked. Let the king constantly follow this policy.”

TAXES.

“ Let the king in conjunction with the Assembly, after full consideration, so levy taxes in his dominions as to ensure the happiness of both the rulers and ruled. Let the king draw an annual revenue from his people little by little just as the leech, the suckling calf and the bee take their food² little by little. Let him not, through extreme covetousness, destroy the very roots of his own and others’ happiness, since

ये कार्यिकेभ्योऽर्थमेव गृहणीयुः पापचेतसः ।

तेषां सर्वस्वमादाय राजा कुर्यात्प्रवासनम् ॥ मनु ० ७ ॥ ६६ । १०१ ।

१०४—१०७ । ११०—११७ । १२०—१२४ ॥

यथा फलेन युज्येत राजा कर्त्ता च कर्मणाम् ।

तथावेक्ष्य नृपो राष्ट्रे कल्पयेत्सततं करान् ॥ मनु ० ७ । १२८ ॥

यथाल्पाल्पमदन्त्याऽऽद्यं वार्य्योकोवत्सषट्पदाः ।

तथाऽल्पाल्पो ग्रहीतव्यो राष्ट्राद्वाब्दिकः करः ॥ मनु ० ७ । १२९ ॥

नोच्छिन्धादात्मनो मूलं परेषां चातितृष्ण्या ।

उच्छिन्दन्त्यात्मनो मूलमात्मानं तांश्च पीडयेत् ॥

तीक्ष्णश्चैव मृदुश्च स्यात्कार्यं वीक्ष्य महीपतिः ।

तीक्ष्णश्चैव मृदुश्चैव राजा भवति सम्मतः ॥

एवं सर्वं विधायेदमितिकत्तव्यमात्मनः ।

युक्तश्चैवाग्रमत्तश्च परिरक्षेदिमाः प्रजाः ॥

1. Till they are able to earn their own living.

2. *I. e.*, the blood, the milk and the honey respectively.—*Tr.*

he, who cuts off the roots of happiness and temporal prosperity, brings nothing but misery on himself as well as on others.

The king who can be both gentle and stern as occasion demands is highly honoured if he be gentle to the good and stern towards the wicked.

Having thus arranged the affairs of the State, let him devote himself to the protection and welfare of his people with diligent attention. Know that king as well as his ministers to be dead, not alive, the lives and property of whose subjects are violently taken away by ruffians whilst they lament and cry aloud for help. Great shall be his suffering. To promote the happiness of their subjects, therefore, is the highest duty of kings. The king who discharges this duty faithfully, levies taxes and governs the country with the help of the Assembly¹ enjoys happiness, but he who does otherwise is afflicted with misery and suffering."

Manu VII, 145—148. "Let the king rise in the last watch of the night, have a wash, meditate on God with his whole attention, perform *Homa*, pay his respects to the devoutly learned men, take his meal and enter the audience chamber. Let him standing there show respect to the people present. Having dismissed them, let him take counsel with his Prime Minister on state affairs. Thereafter let him go out for a walk or a ride, seek the top of a mountain wilderness, where there is not even the tiniest tree (to hide a person), or a sequestered house and discuss (state affairs) with him in all sincerity.

विक्रोशन्त्यो यस्य राष्ट्राद्भ्रियन्ते दस्युभिः प्रजाः ।

सम्पश्यतः समृत्यस्य मृतः स न तु जीवति ॥

क्षत्रियस्य परो धर्मः प्रजानामेव पालनम् ।

निर्दिष्टफलभोक्ता हि राजा धर्मेण युज्यते ॥ मनु ० ७। १३६। १४०।

१४२—१४४ ॥

उत्थाय पश्चिमे यामे कृतशौचः समाहितः ।

हुताग्निर्ब्राह्मणैश्चाचार्य्यं प्रविशेत्स शुभां सभाम् ॥

तत्र स्थितः प्रजाः सर्वाः प्रतिनन्द्य विसर्जयेत् ।

विसृज्य च प्रजाः सर्वा मन्त्रयेत्सह मन्त्रिभिः ॥

गिरिपृष्ठं समारुह्य प्रासादं वा रहोगतः ।

अरण्ये निःशलाके वा मन्त्रयेद्विभाषितः ॥

“That king, whose profound thoughts other men even though combined cannot unravel in other words, whose thought are deep, pure, centred in public good, and hidden shall rule the whole earth, even though poor. Let him never do even a single thing without the approval of the Assembly.”

“The king and other persons in authority should keep it in view that it is their duty to adopt after due deliberation one of the following six measures as occasion demands :—

Manu VIII,
16—176

1. *Remaining passive.*
2. *Marching to action.*
3. *Making peace with the enemy.*
4. *Declaring war against wicked enemies.*
5. *Gaining victory by dividing his forces.*
6. *Seeking the protection of or alliance with a powerful king when a ruler is weak.*

Let the king thoroughly acquaint himself with the twofold nature of each of these measures —

The two kinds of *peace* with the enemy are :—(1), the contracting parties act *in conjunction*, and (2), they act *apart*. But let the

यस्य मन्त्रं न जानन्ति समागम्य पृथग्जनाः ।
स कृत्स्नां पृथिवीं भुङ्क्ते कोशहीनोऽपि पार्थिवः ॥
मनु ० ७ । १४५—१४८ ॥

आसनं चैव यानं च संधि विग्रहमेव च ।
कार्यं वीक्ष्य प्रयुञ्जीत द्वैधं संश्रयमेव च ॥
संधि तु द्विविधं विद्याद्राजा विग्रहमेव च ।
उभे यानासने चैव द्विविधः संश्रयः स्मृतः ॥
समानयानकर्मा च विपरीतस्तथैव च ।
तथा त्वायतिसंयुक्तः संधिर्बैधो द्विलक्षणः ॥
स्वयंकृतश्च कार्यार्थमकाले काल एव वा ।
मित्रस्य चैवापकृते द्विविधो विग्रहः स्मृतः ॥
एकाकिनश्चात्ययिके कार्ये प्राप्ते यदृच्छया ।
संहतस्य च मित्रेण द्विविधं यानमुच्यते ॥
क्षीणस्य चैव क्रमशो दैवात्पूर्वकृतेन वा ।
मित्रस्य चानुरोधेन द्विविधं स्मृतमासनम् ॥

king always go on doing whatever is necessary for the present or will be required for the future.

War is of two kinds :—(1) When it is waged on account of an injury to *himself*, and (2) when it is waged on account of an injury to a friendly power or an ally in season or out of season.

Remaining quiet is of two kinds—firstly, when it is done when the king's *own power is weakened* through some cause, and secondly, when he remains quiet on *the advice of his ally*.

To divide one's force—rank and file—into two sections in order to gain victory is called the *Division of the force*.

Seeking the protection of or alliance with a powerful ruler or the advice of a great man *in self defence* when threatened by an enemy or when *on the offensive* is the twofold *Protection or Alliance*.

When a king ascertains that by going to war at the present time he will suffer, whilst by waiting and going to war at some future time he will certainly gain in power and vanquish his enemy, let him, then, *make peace* with him and patiently wait for that favourable opportunity.

When he finds his people and the army considerable happy, prosperous and full of spirits and himself the same, let him then *declare war* against his foe.

When he knows his own troops to be contented, cheerful and fit—well fed, well-nourished and well-clothed, etc.,—and those of his enemy the reverse, let him then attack *or march against* his foe.

बलस्य स्वामिनश्चैव स्थितिः कार्यार्थसिद्धये ।
 द्विविधं कीर्त्यते द्वैधं षाड्गुण्यगुणवेदिभिः ॥
 अर्थसंपादनार्थं च पीड्यमानस्य शत्रुभिः ।
 साधुषु व्यपदेशार्थं द्विविधः संश्रयः स्मृतः ॥
 यदावगच्छेदायत्यामाधिक्यं भ्रवमात्मनः ।
 तदात्वे चाल्पिकां पीडां तदा सन्धिः समाश्रयेत् ॥
 यदा प्रहृष्टा मन्येत सर्वास्तु प्रकृतीर्भृशम् ।
 अत्युच्छिन्नं तथात्मानं तदा कुर्वीत विग्रहम् ॥
 यदा मन्येत भावेन हृष्टं पुष्टं बलं स्वकम् ।
 परस्य विपरीतं च तदा यायाद्रिपुं प्रति ॥
 यदा तु स्यात्परिक्षीणो वाहनेन बलेन च ।
 तदासीत प्रयत्नेन शनकैः सांत्वयन्नरीन् ॥

When he finds his foe much stronger than himself, let him accomplish his object by *doubling* or *dividing his forces*.

When it becomes clear to him that his enemies will soon march against him, let him then seek speedily *the protection of or alliance with*, a just and powerful king.

Let a king serve him who would help him in restoring order among his people or in keeping his army under control or his enemy in check, as he would, his teacher—temporal and spiritual. But if he finds his protector or ally full of evil designs, let him then fight him too fearlessly.

Let him never be hostile to a king who is just and virtuous. On the other hand, let him always be on friendly terms with him. All the aforesaid measures are to be adopted in order to vanquish a wicked man who is in power."

"Let a king who is a true statesman, adopt such measures that
 Manu neither his allies, neutral powers, nor his foes may
 VII, 177—180. grow in power or gain any great advantage over him.

Let him thoroughly deliberate over the advantages and disadvantages of his past actions, his present and future duties. Then let him strive to ward off evils and promote good results. That king shall never be vanquished by his enemies who can foresee the good and evil results likely to follow from the measures that he would adopt in the future, who acts according to his convictions in the present without delay and knows his failings in the past.

मन्येतारिं यदा राजा सर्वथा बलवत्तरम् ।
 तदा द्विधा बलं कृत्वा साधयेत्कार्यमात्मनः ॥
 यदा परबलानां तु गमनीयतमो भवेत् ।
 तदा तु संश्रयेत् क्षिप्रं धार्मिकं बलिनं नृपम् ॥
 निग्रहं प्रकृतीनां च कुर्याद्योरिबलस्य च ।
 उपसेवेत तं नित्यं सर्वरक्षैर्गुरुं यथा ॥
 यदि तत्रापि संपश्येद्दोषं संश्रयकारितम् ।
 सुयुद्धमेव तत्रापि निर्विशंकः समाचरेत् ॥

मनु० ७ । १६१—१७६ ॥

सर्वोपायैस्तथा कुर्याद्भीतिः पृथिवीपतिः ।
 यथास्याम्यधिका न स्युर्मित्रोदासीनशत्रवः ॥ मनु० ७ । १७७ ॥

Let a statesman, especially the king, *viz.*, the President of the Assembly, so endeavour that the power of his allies, neutral powers and foes may be kept within limits and not otherwise. Never should he be negligent of this. This alone is, in brief, true statesmanship."

" Before a king begins his march against his enemy, let him
 Manu secure the safety of his dominions, provide himself
 VII, 184—192, with all that is necessary for the expedition, take
 194—196, 203, the necessary number of troops, carriages and other
 204. conveyances. weapons, fire-arms, etc., and despatch his spies in all
 quarters. Having seen that all the three ways—by land, on water,
 and through air—are clear and well-secured, let him travel on *land*
 by means of cars, on foot, on horseback, or on elephants, on
water by boats, and through *air* by air-ships and the like, well-
 provide himself with infantry, cavalry, elephants, cars, weapons of
 war, provisions and other necessary things, and proceed gradually
 towards the chief city of the enemy having first given out some
 reason for his march.

In his conversation let him be well on his guard against, and keep a strict watch on the movements of a man who is inwardly a friend of the enemy and privately gives him information, whilst outwardly keeps with him also on friendly terms ; because he who is inwardly an enemy and outwardly a friend must be looked upon as the most dangerous foe.

Let the king see that all officers learn the science and art of war, as well as he himself and other people. It is only those

आयति सर्वकार्याणां तदात्वं च विचारयेत् ॥

अतीतानां च सर्वेषां गुणदोषौ च तत्त्वतः ॥

आयत्यां च गुणदोषस्तदात्वे क्षिप्रनिश्चयः ।

अतीते कार्यशेषज्ञः शत्रुभिर्नाभिभूयते ॥

यथैनं नाभिसंदध्युर्मित्रोदासीनशत्रवः ।

तथा सर्वं संविदध्यादेश सामासिको नयः ॥

मनु ० ७ । १७८—१८० ॥

कृत्वा विधानं मूले तु यात्रिकं च यथाविधि ।

उपगृह्यास्पदं चैव चारान् सम्यग्विधाय च ॥

warriors who are well-experienced in the art of war that can fight well on the field of battle. Let them be well drilled in the following various *dispositions* :—

1. Marching troops in *file*.
2. Marching troops in *column*.
3. Marching troops in *square*.¹
4. Marching troops at the *double*.²
5. Marching troops in *Echlon*.³
6. Advancing in *skin mishing order*.

Let him extend his troops to the flank from which he apprehends danger like a lotus flower.

Let him keep his troops with their Commanders on four sides and himself in the centre. Let him place his Generals, and Commanding Officers with their brave troops in all the eight directions⁴. Let him turn his front towards the fighting. He must also have his flanks and rear well guarded, otherwise, the enemy may attack him on these positions. On all sides let him station those soldiers who are well-trained in the art of war, firm in their places like the pillars of a roof, virtuous, clever in charging and sustaining a charge, fearless and faithful.

When he has to fight an enemy superior to himself in numbers, let him then arrange his troops in close formation or quickly *deploy* as occasion demands. When he has to fight his way into a city, a fort or the ranks of his enemy, let him arrange his troops in various forms of military array, such as marching them in *Echlon* or in the form of a *double edged sword* that cuts both ways ; let

संशोध्य त्रिविधं मार्गं षड्विधं च बलं स्वकम् ।

सांपरायिककल्पेन यायादरिपुरं शनैः ॥

शत्रुसेविनि मित्रे च गूढे युक्ततरो भवेत् ।

गतप्रत्यागते चैव स हि कष्टतरो रिपुः ॥

दण्डव्यूहेन तन्मार्गं यायात्तु शकटेन वा ।

वराहमकराभ्यां वा सूच्या वा गरुडेन वा ॥

1. Just as boars run after one another and then form one close formation.
2. Just as fish swim in water
3. Pointed at the end and thicker at the base—like a needle or a wedge
4. N, S, E, W & NE, NW, SE, SW.

their fight as well as advance. Before artillery or musketry fire let him order his troops to crawl like snakes till they get near the guns, shoot or capture the gunners and turn those very guns on the enemy or shoot him with his rifles. Or let him make old soldiers run on horses before the guns, keep good soldiers in the middle and thus attack the enemy. Let him shoot the enemy, scatter his forces or capture them by a vigorous assault.

On *level* ground let him fight on foot, on horseback, or in cars, on *sea* in men-of-war, in *shallow water* on elephants, among *trees and bushes* with arrows, and in *sandy places* with swords and shields.

When his troops are engaged in fighting, let him cheer and encourage them. At the close of a battle let him gladden the hearts of those, who have distinguished themselves, by making nice speeches, providing them with everything they need, looking after their comforts, and helping them in every other way. Let him never engage in a fight without forming his troops into the necessary array of battle. Let him always watch the behaviour of his troops and see whether they discharge their duties faithfully or not.

Let him, if occasion arises surround the enemy and detain him, harass his country, and cut off his supply of grass, water, food and fuel.

Let him destroy the reservoirs, city walls, and trenches of his enemy, alarm him by night, and adopt other measures to vanquish him.

यतश्च भयमाशङ्केत्ततो विस्तारयेद्बलम् ।
 पद्मेन चैव व्यूहेन निविशेत् सदा स्वयम् ॥
 सेनापतिबलाध्यक्षौ सर्वदिक्षु निवेशयेत् ।
 यतश्च भयमाशङ्केत् प्राचीं तां कल्पयेद्दिशम् ॥
 गुल्मांश्च स्थापयेदाप्तान् कृतसंज्ञान् समन्ततः ।
 स्थाने युद्धे च कुशलानभिरूनविकारिणः ॥
 संहतान् योधयेदल्पान् कामं विस्तारयेद्बलम् ।
 सूच्या वज्रोण चैवैतान् व्यूहेन व्यूह्य योधयेत् ॥
 स्यन्दनाश्वैः समे युध्येदनूपे नौद्विपैस्तथा ।
 वृक्षगुल्मावृते चापैरसिचर्मयुधैः स्थले ॥
 प्रहर्षयेद्बलं व्यूह्य तांश्च सम्यक् परोक्षयेत् ।
 वेष्टाश्चैव विजानोयादरीन् योधयतामपि ॥

Having conquered his foe let him have a treaty signed by him. Let him, if necessary, depose him from the throne and appoint another righteous man from the same dynasty as king, and have a document signed by him to the effect that he would carry out his orders, in other words that he would adopt a just system of Government, serve his people and protect them. Let him give him the aforesaid advice and leave such men with him as would prevent any further disturbance.

Let him honour his vanquished foe with the gifts of gems and other valuable presents. Let him not behave so meanly as to deprive him even of his subsistence. Even if he were to keep him as his prisoner, let him show him such respect as may free him from the sorrow consequent on his defeat and make his life happy ; because the seizure of others' property in this world gives rise to hatred, whilst the bestowal of gifts on others is the cause of love. Let him especially do the right thing for him at the right moment, it is a laudable thing to give the vanquished foe what is his heart's desire.

Let him never taunt him, nor laugh at him, nor poke fun at him, nor even remind him of his defeat. Instead let him always show him respect by addressing him as his own brother."

THE QUALIFICATIONS OF A FRIEND.

"A king does not gain in power so much by the acquisition of gold and territory as by securing a friend who is firm, loving and far-seeing. Such a friend is valuable no matter whether he is powerful enough to

Manu VII,
208—211

उपरुध्यारिमासीत राष्ट्रं चास्योपपीडयेत् ।

दूषयेच्चास्य सततं यवसान्नोदकेन्धनम् ॥

मिन्धाच्चैव तडागानि प्राकारपरिखास्तथा ।

समवस्कन्दयेच्चैनं रात्रौ विव्रासयेत्तथा ॥

प्रमाणानि च कुर्वीत तेषां धर्म्यान्यथोदितान् ।

रत्नैश्च पूजयेदेनं प्रधानपुरुषैः सह ॥

आदानमप्रियकरं दानञ्च प्रियकारकम् ।

अभीप्सितानामर्थानां काले युक्तं प्रशस्यते ॥ मनु ७ । १८४—१८२ ।

१८४—१८६ । २०३ । २०४ ॥

हिरण्यभूमिसंप्राप्त्य पार्थिवो न तथैधते ।

यथा मित्रं भुवं लब्ध्वा कृशमप्यायतिक्षम् ॥

help him in the attainment of his wishes or is even weak. It is laudable for a king to secure a friend—feeble though he be—who knows what is right, remembers gratefully any kindness shown to him, is cheerful in temper, affectionate and persevering. Let him bear in mind that it is not proper to make a foe of a man who is eminently wise, comes from an excellent family, and is brave, courageous, clever, liberal-minded, grateful, firm, and patient. Whosoever makes such a man his foe is sure to suffer.

He is called *neutral*, (*i. e.*, neither an avowed friend nor a declared foe) who is possessed of good qualities, knowledge, of mankind, valour, kindness of heart, and who never discloses the secret of his heart.

Let a king get up early in the morning, attend to his toilet, worship God, perform *Homa* himself or have it done by his chaplain, consult with his ministers, inspect and review his troops, cheer their spirits, inspect stables of horses and elephants, cow-houses, etc., stores of arms and ammunition, hospitals and the treasury, in short, inspect everything with his own eyes and point out shortcomings. Let him then go to the gymnasium, take physical exercise and, thereafter, in the middle of the day enter his private apartments to dine with his wife. His food should be well-tested and be such as will promote health, strength, energy and intellect. It should consist of various kinds of eatables, drinks, and sweets, juicy and fragrant dishes as well as condiments, sauce, etc., that may keep him free from disease."

Let him thus promote the welfare of his people

धर्मज्ञं च कृतज्ञं च तुष्टप्रकृतिमेव च ।

अनुरक्तं स्थिरारम्भं लघुमित्रं प्रशस्यते ॥

प्राज्ञं कुलीनं शूरं च दक्षं दातारमेव च ।

कृतज्ञं धृतिमन्तश्च कष्टमाहुररिं बुधाः ॥

आर्य्याता पुरुषज्ञानं शौर्य्यं करुणवेदिता ।

स्थूललक्ष्यं च सततमुदासीनगुणोदयः ॥ मनु ० ७ । २०८—२११ ॥

एवं सर्वमिदं राजा सह संमन्त्र्य मन्त्रिभिः ।

व्यायाम्याप्लुत्य मध्याह्ने भोक्तुमन्तःपुरं विशेत् ॥ मनु ० ७ । २१६ ॥

RATE OF TAXES.

“ Let the king take from trades-people and artisans one-fiftieth part of their profits in silver and gold, and one-sixth, Manu
VII, 130. one-eighth, or one-twelfth of agricultural produce such as rice.” If he takes it in cash instead of in kind, then too let him take it in such a way that the farmers and others would not suffer from poverty or from want of necessities of life such as, food, drink and so on. Because when the people are rich, healthy and have abundance of necessities of life, the king flourishes. Let him therefore make his subject happy as he would his own children, and let the people regard the king, his ministers and other officials as their natural protectors, since it is a fact that the farmers and other wealth producers are the real source of kingly power. The king is their guardian. If there were no subjects whose king would he be? Or on the other hand if there were no king whose subjects will they be called? Let both—the rulers and the ruled—be independent of each other in the performance of their respective duties, but let them subordinate themselves to each other in all those matters that require mutual harmony and co-operation. Let not the rulers go against the voice of the people, nor let the people and ministers do anything against the wish of the sovereign.

The *political* duties of kings have thus been briefly described. Let those who want to study this subject in detail consult the four *Vedas*, the *Manu Smriti*, the *Shukraniti*, the *Mahābhārt* and other books. The method of administering justice may be studied from the eighth and ninth chapters of *Manu*, but they are also described briefly below :—

THE ADMINISTRATION OF JUSTICE.

“ Let the king, the Court and the Judges daily decide justly law-suits—which are classified under eighteen heads— Manu
VIII, 3—8,
12, 113—19 according to the laws of the land and the teachings of the *Dharm Shāstrā*.¹ If it be found necessary to undertake fresh legislation—in respect of matters about which

पञ्चाशद्भाग आदेयो राज्ञा पशुहिरण्ययोः ।

धान्यानामष्टमो भागः वष्टो द्वादश एव वा ॥ मनु ० ७ । १३० ॥

1. Books on the principles of justice written by Rishis in conformity with the *Vedas*.—Tr.

no laws are to be found in the Law books of *Rishis*—let such laws be framed as will promote the welfare of the rulers and the ruled.

These are the following eighteen causes of disputes :—

- (1). *Debt.*
- (2). *Deposit*—the dispute arises when a man deposits an article with another and is refused its return on demand.
- (3). *Sale by one person of a thing* that is owned by another.
- (4). *Association of some persons* against a particular individual for a criminal purpose.
- (5). *Refusal* to return a loan.
- (6). *Non-payment or inadequate payment* of one's wages.
- (8). Disputes with regard to sale or purchase.
- (9). Disputes between the owner of an animal and the man who looks after it.
- (10). Boundary disputes.
- (11). Assault.
- (12). Slander.
- (13). Larceny, burglary, and dacoity.
- (14). Violence.
- (15). Adultery.
- (16). Disregard of conjugal duties.
- (17). Disputes about inheritance.
- (18). Gambling—with animate as well as inanimate things.

These are the eighteen causes of disputes among men.

Let the judge observe the eternal law of justice and decide all these cases of disputes among men justly, that is, without partiality.

प्रत्यहं देशदृष्टैश्च शास्त्रदृष्टै हेतुभिः ।
 अष्टादशसु मार्गेषु निविद्धानि पृथक् पृथक् ॥
 तेषामाद्यमृणादानं निक्षेपोऽस्वामिविक्रयः ।
 संभूय च समुत्थानं दत्तस्यानपकर्म च ॥
 वेतनस्यैव चादानं संविदश्च व्यतिक्रमः ।
 क्रयविक्रयानुशयो विवादः स्वामिपालयोः ॥
 सीमाविवादधर्मश्च पारुष्ये दण्डवाचिके ।
 स्तेयं च साहसं चैव स्त्रीसङ्ग्रहमणमेव च ॥

Where Justice, having been wounded by Injustice, approaches the Court, and no one extracts the dart, shot by Injustice, from the wound,¹ all the judges who constitute the bench deserve also to be counted as wounded.

Either a just and virtuous man should not enter an Assembly (or a Court of justice), or, when he does enter it, should invariably speak the truth. He who looks on injustice perpetrated before his very eyes and still remains mute, or says what is false or unjust, is the greatest sinner.

Where justice is destroyed by Injustice and Truth by Untruth under the very nose of the Judges who simply look on, all those who preside over that Court are as if dead, not one of them is alive. *Justice* being destroyed shall destroy the *destroyer*. *Justice* being protected shall protect the *protector*. Let no man, therefore, violate the laws of justice, lest justice, being destroyed, destroy him. He who violates the laws of justice—justice that gives power and prosperity, and showers happiness like rain from heaven—is considered as lowest of the low by the wise. Let no one, therefore, violate the laws of justice. Justice alone, in this world, is the true friend that accompanies a man even after death; all other companions become extinct with the extinction of the body. Justice never forsakes a man.

स्त्रीपुंघर्मो विभागश्च द्यतमाह्वय एव च ।
 पदान्यष्टादशैतानि व्यवहारस्थिताविह ॥
 एषु स्थानेषु भूयिष्ठं विवादं चरतां नृणाम् ।
 धर्मः शाश्वतमाश्रित्य कुर्यात्कार्यावनिर्णयम् ॥
 धर्मो विद्धस्त्वधर्मेण सभां यत्रोपतिष्ठते ।
 शल्यं चास्य न कृन्तन्ति विद्वास्तत्र सभासदः ॥
 सभां वा न प्रवेष्टव्या वक्तव्यं वासमंजसम् ।
 अब्रुवन्विब्रुवन्वापि नरो भवति किल्बिषी ॥
 यत्र धर्मो ह्यधर्मेण सत्यं यन्नानतेन च ।
 हन्यते प्रेक्षमाणानां हतास्तत्र सभासदः ॥
 धर्म एव हतोहन्ति धर्मो रक्षति रतिक्षः ।
 तस्माद्धर्मो न हन्तव्यो मा नो धर्मो हतोऽवधीत् ॥

¹ I. e. where the iniquitous go unpunished and the good, unrewarded and unhonoured.

When injustice is perpetrated in a Court of Justice (or an assembly) by partiality being shown to one party, the justice is divided into four equal parts. One quarter falls to the share of the party in the cause, one quarter of his witnesses, one quarter of all the judges (or members of the assembly), and one quarter of the presiding judge (or President of the Assembly). Where he, who deserves condemnation, is condemned ; he, who is worthy of praise, is praised ; he, who merits punishment, is punished ; and he, who deserves honour, is honoured, in that court (or assembly) the Presiding Judge and other Judges (or the President and the members of the Assembly) are guileless and innocent, and the evil deed recoils on him alone who committed it."

WITNESSES AND THEIR QUALIFICATIONS, ETC.

" Among all classes those persons alone are eligible as witnesses
 Manu who are men of character, learned, straightforward,
 VII, 63, who know their duty properly, and are truthful and
 72, 75, 78-81, free from covetousness. Never should men of
 83, 84, 96, 91. opposite character be considered as eligible to bear witness.

Let women be witnesses for women, the *twice-born* for the *twice-born*, *Shūdras* for *Shūdras*, and outcasts for outcasts.

Let a judge never deem it extremely necessary to examine too strictly, the competence of witnesses in cases of violence, theft, adultery, the use of abusive language and assault, all these things being done in the private, witnesses are not easily available in such cases.

वृषो हि भगवान् धर्मस्तस्य यः कुरुते ह्यलम् ।

वृषलं तं विदुर्देवास्तस्माद्धर्मं न लोपयेत् ॥

एक एव सुहृद्धर्मो निधनेष्यनुयाति यः ।

शरीरेण समन्नाशं सर्वमन्यद्धि गच्छति ॥

पादोऽधर्मस्य कर्तारि पादः साक्षिणमृच्छति ।

पादः सभासदः सर्वान् पादो राजानमृच्छति ।

राजाभवत्यनेनास्तु मुच्यन्ते च सभासदः ।

एनो गच्छति कर्तारं निन्दाहो यत्र निन्द्यते ॥ मनु ० = । ३—= । १२ ।

११३—१६ ॥

आप्ता सर्वेषु वर्णेषु कार्यः कार्येषु साक्षिणः ।

सर्वधर्मविदोऽनुष्ठा विपरोतास्तु वर्जयेत् ॥

If there be contradictory evidence let him accept as true the evidence of the majority ; if the conflicting parties are equal in number, that of those distinguished by good qualities ; on a difference between equally distinguished witnesses, that of the best among the *twice-born*, viz., sages, seers and *Sānyasis*—altruistic teachers of humanity.

Two kinds of evidence is admissible, (1) what has been seen and (2) what has been heard by the witnesses. A witness who speaks the truth in a court of law neither deviates from righteousness nor deserves to be punished, but he, who does otherwise, should be properly punished.

A witness, who says anything in a court of law or in an assembly of good men, different from what he had seen or heard, should have his tongue cut-off. He will consequently live in misery and pain for the rest of his life and will have no happiness after death in consequence of having perjured himself.

स्त्रीणां साक्ष्यं स्त्रियः कुर्यद्विजानां सदृशा द्विजाः ।

शूद्राश्च सन्तः शूद्राणामन्त्यानामन्त्ययेनयः ॥

साहस्रेषु च सर्वेषु स्तेयसङ्ग्रहेषु च ।

वाग्दण्डयोश्च पारुष्ये न परीक्षेत साक्षिणः ॥

बहुत्वं परीगृहणीयात्साक्षिद्वैधे नराधिपः ।

समेषु तु गुणोत्कृष्टान् गुणद्वैधे द्विजोत्तमान् ॥

समक्षदर्शनात्साक्ष्यं श्रवणाच्चेव सिध्यति ।

तत्र सत्यं ब्रुवन्साक्षी धर्मार्थाभ्यां न हीयते ॥

साक्षी दृष्टश्रुतादन्यद्विब्रुवन्नाय्यसंसदि ।

अवाङ्मनरकमभ्येति प्रेत्य स्वर्गाच्च हीयते ॥

स्वभावेनैव यद् ब्रुयुस्तद् ग्राह्यं व्यावहारिकम् ।

अतो यदन्यद्विब्रूयुर्धर्मार्थं तदपार्थक्यम् ॥

समान्तः साक्षिणः प्राप्तानर्थिप्रत्यर्थिसन्निधौ ।

प्राड्विवाकोऽनुयुज्जीत विधिनाऽनेन सास्वयन् ॥

यद् द्वयोरनयोर्वेत्य कार्येस्मिन् चेष्टितं मिथः ।

तद् ब्रूत सर्वं सत्येन शुष्माकं ह्यत्र साक्षिता ।

सत्यं साक्ष्ये ब्रुवन्साक्षी लोकानामोति पुष्कलान् ।

इह चानुत्तमां कीर्तिं वागेषा ब्रह्मपूजिता ॥

सत्येन पूयते साक्षी धर्मः सत्येन वर्द्धते ।

तस्मात्सत्यं हि वक्तव्यं सर्ववर्णेषु साक्षिभिः ॥

Let only that which a witness declares naturally be received as evidence, but what he says on being tutored by others be considered useless for the purposes of evidence by a judge.

The witnesses being assembled in the court, let the judge or the counsels in the presence of the plaintiffs and defendants address them in the following way :—

“O ye witnesses ! Whatever you know with regard to the matter before us in relation to both parties declare truthfully, for, your evidence is needed in this case. A witness who speaks the truth shall hereafter—in future rebirths—attain to exalted regions and states, and enjoy happiness ; he will obtain glory in this life as well as in the next, because the power of speech has been declared in the *Vedas* as the cause of honour and disgrace. He who invariably speaks the truth is worthy of honour, while he who falsifies his speech is disgraced. By truthfulness in speech is the cause of Justice and Righteousness advanced. It behoves witnesses of all classes, therefore, to speak the truth and nothing but the truth. Verily, the soul itself is its own witness, the soul itself is its own motive power. O man ! Thou who art the chief witness on behalf of others destroy not the purity of thy own soul ; in other words do thou know what is in thy own mind and to which thy speech corresponds as truth and the reverse as untruth. The wise consider no man greater than one whose discerning soul feels no misgivings when he speaks.

O man ! If thou desirest to obtain happiness by uttering a falsehood when thou art alone, thou art mistaken, for the Supreme spirit that resideth in thy soul seeth whatever thou doest—good or bad. Fear Him O man ! And live constantly a truthful life.”

आत्मैव ह्यात्मनः साक्षी गतिरात्मा तथात्मनः ।

नाधर्मस्य स्वमात्मानं नृणां साक्षिणमुत्तमम् ॥

यस्य विद्वान् हि वदतः क्षेत्रज्ञो नाभिशङ्कते ।

तस्मान्न देवाः श्रेयांसं लोकेन्यं पुरुषं विदुः ॥

एकोऽहमस्मीत्यात्मानं यत्वं कल्याण मन्यसे ।

नित्यं स्थितस्ते दृष्ट्येष पुण्यपापेक्षिता मुनिः ॥ मनु० ८ ॥ ६३ । ७२—

७५ । ७८—८१—८३ । ८४ । ८६ । ८९ ॥

“ Evidence given through covetousness, through love, through fear, through friendship, through lust, through hunger, through anger, through ignorance and through childishness, must be held false. Should a witness give false evidence from either of these motives, let fitting punishment be inflicted on him. If a man give false evidence through *covetousness* he shall be fined one thousand *panas*¹ or one pound ten pence, if through *love* four shillings three pence, if through *fear* eight shillings four pence, if through *friendship* sixteen shillings eight pence, if through *lust* one pound thirteen shillings four pence, if through *anger*, three pounds two shillings six pence, if through *ignorance* eight shillings, and if through *childishness* two shillings one pence. Punishment may be inflicted, through property, the penis, the back, the tongue, hands, feet, eyes, ears, the nose, and the whole body. The amount of various punishments (with regard to fines) that have been described above or shall be done hereafter, should vary with the pecuniary circumstances of the offender,² with the time and place and nature of the offence, and with the general character and position (social and the like) of the offender.

The infliction of unjust punishment destroys reputation and honour—past, present and future—in this world as well as the glory to come. It causes great misery and intense suffering even after death ; let a judge therefore, avoid infliction of unjust punishment.

लोभान्मोहाद्भयान्मैत्रात्कामात् क्रोधात्तथैव च ।

ब्रह्मनाद्बालभावाच्च साक्ष्यं वितथमुच्यते ॥

एषामन्यतमे स्थाने यः साक्ष्यमनृतं वदेत् ।

तस्य दण्डविशेषास्तु प्रवक्ष्याम्यनुपूर्वशः ॥

लोभात्सहस्रदण्डयस्तु मोहात्पूर्वन्तु साहसम् ।

भयाद् द्वौ मध्यमौ दण्डयौ मैत्रात्पूर्वं चतुर्गुणम् ॥

कामादशगुणं पूर्वं क्रोधात्तु त्रिगुणं परम् ।

अज्ञानाद् द्वे शते पूर्णं बालिष्याच्छतमेव तु ॥

उपस्थमुदरं जिह्वा हस्तौ पादौ च पञ्चमम् ।

चक्षुर्नासा च कर्णौ च धनं देहस्तथैव च ॥

1. A *pana* is equal to a farthing.—*Tr.*

2. For instance if he be very poor, let the fine be lighter than the ordinary rate, while if he be rich, let it be double, triple or even quadruple of it.—*Tr.*

A king who inflicts punishment on such as deserve it not, and inflicts no punishment on such as deserve it, brings infamy on himself in this life and shall sink to great depths of misery in the next. Let the guilty, therefore, be invariably punished, and the innocent never punished.

For the *first* offence let the offender be punished by *gentle admonition*, for the *second* by *harsh reproof*, for the *third* by a *fine*, and for the *fourth* by *corporal chastisement*, such as flogging and caning, or by imprisonment or death penalty."

"With whatever limb a man commits an offence, even that limb shall the king remove or destroy in order to set an example to others and prevent the repetition of the same crime. Whosoever—be he father, tutor, friend, wife, son, or spiritual teacher—deviates from the path of duty, becomes liable to punishment ; in other words, when a judge sits on the seat of justice, let him show partiality to no one and punish all justly.

Where an ordinary man is fined one penny, a king shall be fined a thousand, *i. e.*, punishment inflicted on a king should be a thousand times heavier than that on an ordinary man, the king's minister eight hundred times, the official lower than him seven

अनुबन्धं परिज्ञाय देशकालौ च तत्त्वतः ।

साराऽपराधौ चालोक्य दण्डं दण्ड्येषु पातयेत् ॥

अधर्मदण्डनं लोके यशोमं कौत्सिनाशनम् ।

अस्वर्ग्यञ्च परत्रापि तस्मात्तत्परिवर्जयेत् ॥

अदण्डयान्दण्डयन् राजा दण्डयाञ्चैवाप्यदण्डयन् ।

अयशो महदामोति नरकं चैव गच्छति ॥

धान्दण्डं प्रथमं कुर्याद्विदण्डं तदनन्तरम् ।

तृतीयं धनदण्डं तु बभ्रदण्डमतः परम् ॥ मनु० ८ । ११८—१२२ ।
१२५—१२६ ॥

येन येन यथाङ्गेन स्तेनो नृषु विचेष्टते ।

तत्तदेव हरेदस्य प्रत्यादेशाय पार्थिवः ॥

पिताचार्यः सुहृन्माता भार्या पुत्रः पुरोहितः ।

नादण्ड्यो नाम राज्ञोऽस्ति यः स्वधर्मे न तिष्ठति ॥

कार्षापणं भवेद्दण्ड्यो यत्राभ्यः प्राकृतो जनः ।

तत्र राजा भवेद्दण्ड्यः सहस्रमिति धारया ॥

hundred, and one still lower six hundred and so on ; even the lowest official such as a constable, should be punished not less than eight times as heavily as an ordinary man would be, for if the government officials or servants be not punished more severely than ordinary people, they would tyrannise over them. As a lion requires a severer punishment than a goat to be well-broken, similarly do the rulers (from the highest officials—the king—to the meanest servant of the State), require heavier punishment than ordinary people. If a person possess the power of discrimination, and yet commit theft, let his punishment be *eightfold*—i. e., eight times the amount of the theft—if he be a *Shudra* ; *sixteen-fold*, if a *Vaishya* *thirty-two fold*, if a *Kshatriya*, *sixty-four* or a *hundred-fold*, or even one *hundred and twenty-eight-fold* if he be a *Brahman*, i. e., the more knowledge a man possesses and the greater his reputation and influence, the heavier his punishment should be.

Let not the king and other persons in authority, who desire wealth and prosperity, and love justice and righteousness, delay even for a single moment the punishment of a man who has committed atrocious violence as dacoity, robbery, etc. A man who commits violence is more wicked and a more grievous offender than a slanderer, a thief, and even one who assaults another without provocation. A king, who suffers a man that perpetrates such

अष्टापाद्यन्तु शद्रस्य स्तेये भवति किल्बिषम् ।
 षोडशैव तु वैश्यस्य द्वात्रिंशत् क्षत्रियस्य च ॥
 ब्राह्मणस्य चतुःषष्टिः पूर्णं वापि शतं भवेत् ।
 द्विगुणा वा चतुःषष्टिस्तद्दोषगुणविद्धि सः ॥
 पेन्द्रं स्थानमभिप्रेप्यसुर्यशश्चाक्षयमव्ययम् ।
 नेपेक्षेत क्षणमपि राजा साहसिकं नरम् ॥
 बाहुशृङ्गात्तस्कराश्चैव दण्डेनैव च हिंसतः ।
 साहसस्य नरः कर्त्ता विज्ञेयः पापकृत्तमः ॥
 साहसे वर्त्तमानन्तु यो मर्षयति पार्थिवः ।
 सा वनाशं ब्रजत्याशु विद्वेषं चाधिगच्छति ॥
 न मित्रकारणाद्राजा विपुलाद्वा धनागमात् ।
 समुत्सृजेत् साहसिकान्सर्वभूतभयावहान् ॥
 गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुभुतम् ।
 आततायिनमायान्तं हन्यादेवाविचारयन् ॥

atrocities to go unpunished, incurs public displeasure and shall soon perish. Neither through friendship, nor even at the offer of immense wealth should a king let a criminal, who commits violent acts, go unpunished. On a criminal who is a terror to the people, let the king inflict just punishment, such as imprisonment or death. Let him put a man, who is convicted of the murder of another (but not in self-defence, etc.) to death without a moment's hesitation, be he his tutor, his child, his father or some other elderly person, a *Brahman*, or a great scholar. He commits no sin who passes the sentence of death on a criminal convicted of murder and such other highly heinous crimes, whether he be executed publicly or privately. It is like opposing anger to anger.¹

Most excellent is the king in whose realm there is neither a thief nor an adulterer, nor a slanderer, nor a perpetrator of atrocious violence such as a dacoit nor a transgressor of the law."

"Should a wife out of her family pride desert her husband and
Manu VII, 381. misconduct herself, let the king condemn her to
382 406, 416, be devoured by dogs before all men and women.
420 Similarly should a husband forsake his wife and misconduct himself
with other women, let the king cause that sinner to be burnt alive
publicly on a red hot iron-bed."

नततायिबधे दोषो हन्तुर्भवति कश्चन ।

प्रकाशं वा अप्रकाशं वा मन्युस्तन्मन्युमुच्छति ॥

यस्य स्तेनः पुरे नास्ति नान्यस्त्रीगो न दुष्टवाक् ।

न साहसिकदण्डघ्नौ स राजा शक्रलोकभाक् ॥ मनु ० = । ३३४—३३५

३४४—३४७ । ३५० । ३५१ । ३८६ ।

भर्तारं लंघयेद्या स्त्री स्वज्ञातिगुणदर्पिता ।

तां भ्रमिः स्नादयेद्राजा संस्थाने बहुसंस्थिते ॥

पुमांसं दाहयेत्पापं शतने तप्त आयसे ।

अभ्यादध्युश्च काष्ठानि तत्र दक्षेत पापकृत् ॥

दीर्घाध्वनि यथादेशो यथाकालङ्करो भवेत् ।

नीदीतीरेषु तद्विद्यात्समुद्रे नास्ति लक्षणम् ॥

1. I. e. fighting the criminal with his own weapon.—Tr.

O.—Who shall punish the king or the queen, the Lord Chief Justice or his wife, if any one of them commit such wicked crimes as adultery?*

A.—The Assembly (or the court of justice), They should be punished even more severely than other people.

O.—Why will the king and other high personages suffer the Assembly (or the court of justice) to punish them?

A.—What is a king but a man endowed with virtue and favoured by fortune. Were he to go unpunished, why would others obey the law? Besides if the people and other persons in authority and the Assembly would deem it just and necessary to punish the king, how can he single-handed refuse to suffer punishment? Were king and other high personages to go free, the king, ministers, and other men of influence and power would simply set justice and righteousness at naught, sink into the depths of injustice and ruin the people as well as themselves.

Remember ye the teaching of the Vedic text that says “Verily the *just Law* alone is the true king, yes, the *just Law* is the true religion.” Whosoever violates it is lowest of the low.

O.—How can it be right to inflict such severe punishments, since man has no power to make a limb or bring the dead to life again?

A.—Whosoever calls it *severe punishment* is ignorant of the true principles of Right Government. The infliction of a heavy punishment on one man prevents others from committing similar crimes, and tends to keep them steadfast in righteousness. Truly speaking this so-called heavy punishment is no heavier than the weight of a mustard seed when distributed among all the members of a

अहन्त्यहन्त्यवेक्षेत कर्मान्तिन्वाह्नानि च ।

आयस्ययौ च नियतावाकरान्कोषमेव च ॥

एवं सर्वानिमान् राजा व्यवहारान्समापयन् ।

व्यपोह्य किल्बिषं सर्वं प्राप्नोति परमां गतिम् ॥ मनु ० = । ३=१ । ३=२ ।

४०६ । ४१६ । ४२० ॥

* According to the Roman Law which holds sway in the occident at the present time ‘The king can do no wrong,’ and no court is competent to try a sovereign for all the courts derive their authority from him. The ancient Aryan Judges derived their authority from God because they had to administer justice according to principles sanctioned by the veda—Divine Law. The king, therefore, like his meanest subject, was subject to judicial trials. Unlike modern states the ancient state had means of legal redress against the sovereign, now the only redress is rebellion. In this as in so many other respects the ancient Aryan sage was ahead of the modern jurist.—(*Rama Deva.*)

community, whilst so-called *light punishment*, by its failure to check crime, is really a thousand times heavier than the first, as it is multiplied a thousand times by the proportional increase of crime. Now take for an illustration a community of one thousand persons. If every one of them be punished, say, one pound each, the total punishment will be one thousand pounds, whilst if one man in this community of one thousand persons be punished, say, one hundred pounds and should that punishment succeed in preventing the repetition of similar crimes, the total punishment will not be more than a hundred pounds, which is ten times less than one thousand pounds. Thus the seemingly light punishment in the long run turns out to be the heavier one.

“Let the king impose toll on all the ships and boats passing up and down sea-canals (or bays) and rivers—big and small—proportionate to the length of the country that they traverse; at sea no settled duty can be imposed, hence let him do what best suits the occasion. Let him in such cases make laws that may prove beneficial both to the state and the proprietors of ships¹.”

Let him always protect his subjects, who go to different foreign lands by means of these ships, wherever they are. Let them never suffer in any way.

“Let the king daily watch the results of various measures (adopted for the good of the state, etc.), inspect elephants, horses and other conveyances, inquire into his income and expenditure, inspect his mines of precious gems, and his treasury.

A king who discharges all these duties most faithfully is freed from all taint of sin, and shall attain to the Supreme State.”

O.—Is the ancient Aryan system of Government perfect or imperfect?

A.—Perfect; because all other systems of Government, that prevail at present or shall prevail, have and will have for their basis the Aryan system of Government. The laws that have not been declared expressly have been provided for by the text. “Let the Par-

Manu
VIII, 3. liament composed of scholars, frame such laws as are just and beneficial to the rulers and the ruled.”

प्रत्यहं लोकद्रष्टैश्च शास्त्रद्रष्टैश्च हेतुभिः ॥ मनु ० ८ । ३ ॥

1. Here it must be borne in mind that those people who say that there were no ships in ancient times are absolutely in the wrong.

Let the king as well as his advisers bear in mind that early marriage must not, so far as possible, be allowed, nor the marriage of grown up people without mutual consent. Let the king encourage the practice of *Brahmācharya*; let him put a stop to prostitution and the custom of plurality of wives (as polygyny, etc.) so that both body and soul may attain perfect strength and power. For if only mental powers and knowledge be developed, but not physical strength, one man of great physical strength may vanquish hundreds of scholars. On the other hand if physical strength alone be sought after and not mental, the high duties of Government can never be rightly discharged. Without proper training and requisite knowledge and without the proper discharge of these duties, there can be no harmony. All will be discord, division, mutual disputes, quarrels and feuds that ultimately ruin all. Let, therefore, both mind and body be developed. There is nothing more prejudicial to the growth of physical and mental powers than prostitution and excessive sexual indulgence. *Kshatriyas* should, in particular, be physically strong and possess well developed bodies, because if they be lascivious, the government of the country is irrevocably ruined. The proverb "As is the king, so shall the people be" should never be lost sight of. It, therefore, behoves the king and other high personages never to misconduct themselves. Instead, let them always set a good example to others in the matter of just and righteous living.

Thus have the duties of Rulers been briefly described. Those, who want to study them in detail, are referred to the *Vedas*, the seventh, eighth and ninth chapters of *Manu*, the *Shukraniti*, *Vidur-prajāgar*, *Rajadharma*, and *Apatadharma*, chapters of *Shantiparva* of the *Mahābhārata*. They should perfectly master the science and art of government, and rule one country or Empire or the whole earth. Let all understand "We are the subjects of the Lord of the Universe—the king of kings. He is true king and we are all His humble servants." May we in this world, through His mercy, be privileged to occupy kingly and other high offices and may He make us the means of advancing His Eternal Justice.

In the next Chapter we shall discourse on God and the Veda.

THE END OF CHAPTER VI.

वयं प्रजा पतेः प्रजा अभूम् ॥ यजुः ० ॥

CHAPTER VII.

ON GOD AND THE VEDA.

“THEY are atheists and of weak intellect, and continually remain sunk in the depths of misery and pain who do not believe in, know, and commune with, Him who is Resplendent, All-glorious, All-Holy, All-knowledge, sustainer of the sun, the earth and other planets, Who pervades all like ether, is the Lord of all and is above all *devatas*. It is by the knowledge and contemplation of God alone that all men attain true happiness.”

O.—There are more gods than one mentioned in the *Vedas*. Do you believe this or not ?

A.—No, we do not ; as nowhere in all the four *Vedas* there is written anything that could go to show that there are more gods than one. On the other hand, it is clearly said in many places that there is only one God.

O.—What is meant by the mention of various *devatas*¹ in the *Vedas* then ?

A.—Whatsoever or whosoever possesses useful and brilliant qualities is called a *devatā*,² as the earth for instance ; but it is nowhere said that it is God or is the object of our adoration. Even in the above *mantra* it is said that He, who is the sustainer of all *devatās*, is the adorable God, and is worthy of being sought after. They are greatly mistaken who take the word *devatā* to mean God.

ऋचो अक्षरे परमे व्योमन्यस्मिन् देवा अधि विभ्वे निषेदुः । यस्तन्न
वेदं किमुचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥ ऋ ० ॥ मं ० १ ।
सू ० १६४ ॥ मं ० ३६ ॥

1. The word *Devatā* is erroneously translated into god by the orthodox *Pandits* and European scholars — *Tr*

2. I subjoin the definition of the word *devata* from *Nirukta* (vii, 15), as translated by the late Pandit Guru Dattu Vidyarlhi, M. A., “Whatsoever or whosoever, is capable of conferring some advantages upon us, capable of illuminating things or capable of explaining things to us, and last of all, the Light of all lights — those are the fit subjects to be called *devatā*’s.” — *Tr*.

He is called *devatā of devatās*.—greatest of all *devatās*,—because He alone is the author of Creation, Sustenance and Dissolution of the Universe, the Great Judge and Lord of all. The *Vedic* text “The Lord of all, the Ruler of the universe, the Sustainer of all holds all things by means of thirty-three *devatās*” has been explained as follows in the fourteenth chapter of the *Shatpatha Brahman* :—(1) Heated cosmic bodies ; (2) planets ; (3) atmosphere ; (4) super-terrestrial space, (5) suns, (6) Rays of ethereal space, (7) satellities, (8) stars ; these eight are called *Vasus*, because they are the abode of all that lives, moves or exists. The eleven *Rudras* are the ten *pranas*¹—nervauric forces—enlivening the human body and the eleventh is the *human spirit*. These are called *Rudras*, because when they desert the body, it becomes dead and the relations of the deceased, consequently, begin to weep. The twelve months of a year are called *Adityas*, as they cause the lapse of the term of existence of each object or being. The (all-pervading) electricity is called *Indra*, as it is productive of great force. *Yajna*² is called *Projāpati* because it benefits mankind by the purification of air, water, rain and vegetables and because it aids the development of various arts, and because in it the honour is accorded to the learned and the wise.

These thirty-three aforesaid entities are called *devatās* by virtue of possessing useful properties and qualities. Being Lord of all and greater than all, the Supreme Being is called the thirty-fourth *Devatā* who alone is to be worshipped. The same thing is written in the other *Shāstras*. Had people consulted these books, they would not have fallen into this error, *viz.*, the belief that there are more gods than one mentioned in the *Vedas*.

“ By One Supreme Ruler is this universe pervaded, even every
 Vajur Veda world in the whole circle of nature. He is the true
 XL, 1. God. Fear Him, O man ! and covet not unjustly
 the wealth of any creature existing. Renounce all that is unjust

ईशावास्यमिदं सर्वं यत्किञ्च जगत्याञ्जगत् ।
 तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य सिद्धनम् ॥
 यजुः ॥ अ० ४० । मं ० १ ॥

1 See Chapter IX for a description of the *Prānas*.

2 A *Yajna* is an active voluntary association of objects on the part of man for the purpose of advancing art and assembling together of men for purposes of teaching and learning —Tr

and enjoy pure delight—true spiritual happiness—by the practice of justice and righteousness which is another name for true religion.

God teaches in the *Veda* " I, O men, lived before the whole universe came into being. I am Lord of all, I am the eternal cause of the whole creation. I am the source and giver of all wealth. Let all men look up to me alone as children do to their parents. I have appointed different foods and drinks for all creatures to give them sustenance so that they may live in happiness."

" I am God Almighty, I am the Light of the world like the sun, Neither defeat, nor death, can ever approach me. I am the controller of the universe, know me alone as the Creator of all. Strive ye diligently for the acquisition of power and wealth such (as true knowledge). Ask ye of me. May ye never lose my friendship. I give true knowledge, which is real wealth, unto men who are truthful. I am the revealer of *Vedas* which declare my true nature. It is through the *Vedas* that I advance the knowledge of all. I am the prompter of the good and true. I reward those who devote themselves to the good of humanity. I am the cause, I am the support of all that exists in this universe. May ye never turn away from me. May ye never accept another God in my place, nor worship him."

" God, O men existed in the beginning of the Creation. He is the Creator, Support and Sustainer of the sun and other luminous worlds. He was the Lord of the past Creation. He is the Lord of the present. He will be the Lord of the unborn universe. He created the whole world, and He sustains it. He is Eternal Bliss. May ye all praise and adore Him as we do."

अहम्भूवं वसुनः पूर्यस्पर्तिरहं धनानि संजयामि शश्वतः । मां हवन्ते
पितरं न जन्तवोऽहं दाशुषे विभजामि भोजनम् ॥ अहमिन्द्रो न पराजिग्य
इक्ष्णं न मृत्यवेऽवतस्थे कदाचन । सोमं मिन्मासुन्वन्तो याचता वसु न
मे पूरवः सुख्येरिषाथन ॥ ४ ॥ ऋ ० ॥ मं ० १० सू ० ४८ । मं ० १ । ५ ॥

हिरण्यगर्भः समवर्त्ततामे भूतस्य ज्ञातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवावा हविषा विधेम ॥

यजुः ० । अ ० १३ । ४ ॥

O.—You talk about God, but how can you prove His existence?

A.—By the evidence of *direct cognition* and other evidences.¹

O.—But there can be no evidence of *direct cognition*, with regard to God.

A.—“The knowledge which is the result of the direct contact of the five senses—optic, auditory, olfactory, gustatory and tactile—and of the mind, with light, sound, smell, taste and touch, with feelings of pleasure and pain, truth and untruth is called *direct cognition*. But this knowledge must be free from error and doubt.”

On reflection it will be clear that it is only attributes that can be known through the senses and the mind, not *substances*, in which those qualities inhere. As for example, we are cognisant of a solid substance when it gives rise to the sensations of touch, smell, etc., by coming in contact with our four senses, such as the tactile sense, and the senses with the mind, and the latter with the soul; similarly we are cognisant of the existence of God by observing such qualities as design and intelligence in this world. Besides, instantly the soul directs the mind and the latter directs the senses to the pursuit of a certain object either good—such as acts that promote public welfare—or bad such as theft, they all incline to the desired object, and at that very moment, feelings of fear, shame, and distrust arise the soul if the action be sinful, and those of fearlessness, courage, and satisfaction or felicity, if it be good; these feelings are prompted not by the human soul, but by the Divine Spirit. Lastly when the soul, freed from all impurities, devotes itself to the contemplation and realization of God through *yoga*, it becomes cognisant of both—itsself and the Divine Spirit. When we can be directly cognisant of the existence of God how can there be any doubt about His existence by *inference* and other evidence, because the cause is inferred from its effects.

O.—Is God All-pervading or does He reside in some particular locality?

इन्द्रियार्थसन्निकर्षेऽन्तर्पन्नं ज्ञानमव्ययपदेष्वमव्यभिचारि व्यवसायात्मकं ।
प्रत्यक्षम् ॥ न्याय ० । अ ० १ सू ० ४ ॥

1. See Chapter III, page 52

A.—He is all-pervading. If He were localised to some particular place, He could never be Omniscient, Inward Regular of all, Universal Controller, Creator of all, Sustainer of all and the Cause of resolution of all things into their elements, as it is impossible for the doer to do anything in a place where he is not.

O.—Is God Just as well as Merciful?

A.—Yes, he is both

O.—These two attributes are opposed to each other, since *Justice* consists in giving a person the just amount of pleasure or pain,—neither more nor less—according to the nature of his deeds, while *mercy* consists in letting the offender go unpunished. How could He be both *merciful* and *just* at the same time.

A.—*Justice* and *mercy* differ only in name. The object served by *justice* is the same as accomplished by *mercy*. Now the object of inflicting punishment through *justice* is to prevent people from committing crimes and thereby enable them to be freed from pain and misery. What is the object of *mercy* but to rid people of misery? Your definitions of *justice* and *mercy* are not correct, because the infliction of just punishment in exact accordance with the amount of crime is called *justice*. If the offender be not punished, *mercy* will be destroyed, for suffering one such criminal, as a robber, to go unpunished amounts to giving pain to thousands of righteous and law-abiding people. What *mercy* can there be, then, in allowing one man to go unpunished and making others suffer? It will be an act of *mercy* indeed to that robber to keep him in prison and thereby prevent him from further commission of crimes. It will also be an act of *mercy* to thousands of other people to rid them of that robber or dacoit by putting him to death or keeping him in prison.

O.—What is then the object of having two terms—*mercy* and *justice*—both having the same meaning? It is useless to have two terms, it would have been far better to have only one. This shows that they do not mean the same.

A.—Is not an idea expressed by more than one word, and cannot one word be expressive of more than one idea?

O.—Yes, it is so.

A.—Why did you doubt it then?

O.—Because we hear it said in the world.

A.—We hear both true and false statements being made in this world, but it is our duty to discriminate between them after due reflection. Behold the infinite *mercy* of God that He has created all things in this world for the good of all, and given them all freely ! What *mercy* can be greater than this ? On the other hand, the inequality in the condition of men—some are in a state of misery, while others in a state of happiness—is a clear proof of the operation of His Law of justice. They—*mercy* and *justice*—only differ in the fact that the intense desire in one's mind to bestow happiness on all and accordingly is *mercy*, whilst the outward action—such as the just infliction of punishment on an offender by imprisoning him or putting him to death is—*justice*. The one object served by both is to rescue all from sin and consequent suffering.

O.—Has God a form or is He formless ?

A.—He is formless, because if He possess a form He could never be Omnipresent, nor, therefore Omniscient, since a finite substance can possess only finite attributes, actions and nature. Besides, He could never be free from hunger and thirst, heat and cold, disease, imperfections and injuries. This proves, therefore, that God is formless. If He were to possess a body, another person would be required to make the different organs of His body, such as eyes, ears and the like, for, He, who is the product of the combination of the different parts, must have an intelligent formless maker. Here if it be urged that God Himself made His own body simply by willing it, this too goes to prove that He was formless before He made His body. It is clear, therefore, that God is never embodied. Being without a body He is able to make the visible universe out of invisible causes.

O.—Is God All-powerful or not ?

A.—Yes, He is, but what you understand by the word All-powerful is not right. It really means that God does not require the least assistance from any person in all His works such as Creation, Sustenance and Dissolution of the Universe, and administration of Divine Justice. In other words, He does all His works with His own infinite power.

O.—But we believe that God can do whatever He likes. There is no one above Him.

A.—What does He like? If you say that He likes and can do all things, we ask “Can God kill Himself?” Or “Can He make other Gods like Himself, become ignorant, commit sins such as theft, adultery and the like? Or Can He be unhappy?” Your answer can only be in the negative, as these things are opposed to the nature and attribute of God; hence your contention, that God can do *all things*, does not hold good. Our meaning only, therefore, of the word All-powerful is true.

O.—Is God *Anádi*¹ or *Sádi*¹?

A.—He is *Anádi*, that is, He has no cause or beginning.

O.—What does God desire?

A.—The good of all, and the happiness of all, but He does not, by the caprice of His Own Will, subordinate one person to another without an offence.

O.—Should we *glorify* God, *pray* to Him and *commune* with Him?

A.—Yes.

O.—Will God by one's doing so suspend His laws, and forgive the sins of His devotees?

A.—No.

O.—Why should we then worship God?

A.—Its object is altogether different from the one you mentioned.

O.—What is it?

A.—*Glorification* gives rise to love of the Supreme Being, reformation of one's nature, character and attributes in accordance with the nature, attributes, and character of God.

Prayer creates humility, courage, and obtains divine help.

Communion results in union with the Great Being and in direct cognition of him.

O.—Will you please explain it in detail?

A.—*Glorification* is of two kinds :—*Positive* and *Negative*.

1. These terms have been explained in the first Chapter.

Positive glorification consists in praising God as possessed of positive attributes in the following manner :—

“ That Supreme Being overspreads all. He is entirely spirit,
 Yajur Veda All-energy, All-powerful, Pure, Perfect, Omniscient
 XL, 8. Inward Controller of all, Ruler of all, Eternal and
 self-existent. He has from all eternity been teaching uncreated
 immortal human souls, the true knowledge of things through the
 revelation of the *Veda*—His eternal knowledge.”

Negative glorification consists in praising God as devoid of such ungodly qualities as passion and malice in the following way :—

“ He is never embodied, is never born, is never liable to impres-
 Yajur Veda sion or organization, never commits a sin, is never
 XL, 8. subject to pain, grief and ignorance and the like.”

The object of *Glorification* is to reform one's nature, attributes and character after the nature, attributes and character of God, for instance let him be just as God is and so on. He who praises God like a flunkey, but does not reform his character does himself no good.

ii. *Prayer* to God is to be addressed in the following way :—

“ Endow us, O Lord, who art All-glorious, through thy mercy,
 Yajur Veda at this very instant with that wisdom which the wise,
 XXXII, 14 the learned, and *yogis* pray for.”

“ Thou art Light, be merciful and shed that light into my heart.
 Yajur Veda Thou art Infinite energy, through Thy grace endow
 XX, 9 me with unfailing energy. Thou art Infinite strength,
 endow me with strength. Thou art Infinite power, endow me with
 great power. Thou art wrathful with the wicked, make me also

स पर्यं गच्छुः कर्मकायमवृणमस्नाविरुः शुद्धमपविद्धम् । कुविर्म-
 नीषी परिभूः स्वयम्भूर्यां यातय्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाम्यः ॥
 यजुः ० ॥ अ ० ४० । मं ० ८ ॥

यां मे धां देवगुणाः पितरश्चोपासते । तया मामुद्य मे धयाऽग्ने मे
 धाविनं कुरु स्वाहा ॥ यजुः ० ॥ अ ० ३२ । मं ० १४ ॥

तेजोऽसि तेजो मोयं धेहि । वीर्यमसि वीर्यं मयि धेहि । बलमसि
 बलं मयि धेहि । ओजोऽस्योजो मयि धेहि । मन्युरसि मन्युं मयि धेहि ।
 सहोऽसि सहो मयि धेहि ॥ यजुः ० ॥ अ ० २० । मं ० ६ ॥

wrathful. Thou art moved neither by slander, nor, by praise. Thou art forbearing towards those who offend against Thee, make me also forbearing."

"May, O Ocean of Mercy, through thy grace my mind—the
Yajur Veda mind that in the wakeful state travels long distances,
XXXIV, 1. and, possesses brilliant qualities, which self-same
mind—the light of the senses—in sleep attains to the state of
profound slumber and in dreams wanders over different
places—always entertain pure thoughts for the good of the self as
well as for that of all other living beings. May it never desire to
injure any one."

"May, O Omniscient God, my mind—which is the source of all
activity and which, thereby, enables men of learning,
Yajur Veda piety and courage to perform acts of great public
XXXIV, 2. good and heroic deeds on the field of battle and
other occasions, which possesses wonderful powers and admirable
qualities and rules the senses—harbour only righteous desires and
completely renounce sin and vice."

"May, O Lord, my mind—the mind which is the repository of
the highest form of knowledge, is the faculty for
Yajur Veda consciousness and judgment, is the light of the
XXXIV, 3. senses, and is immortal, the mind without which a
man is powerless to do even the most insignificant thing—aspire for
purity and shun wickedness."

"May, O Lord of the Universe, my mind—the mind which is
the medium through which all *yogis* acquire know-
Yajur Veda ledge of the past, the present and the future, which
XXXIV, 4. becomes the means of the union of the immortal
human soul with the Supreme Spirit and thereby makes it cogni-

यज्जगत्प्रतो दू रमु दैति दैवन्तदु सु सस्य तथैवेति ।
दू रंगम ज्योति षा ज्योतिरेकन्तन्मे मनः शिवसङ्कल्पमस्तु ॥
येन कर्माण्युपसो मनविणो यज्ञे कृण्वन्ति विदयेषु धीराः ।
यदपूर्वं यज्ञमन्तः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥
यस्माद्वाग्मुतु चेतो धृतिश्च यज्जयोतिरन्तरमुत प्रजासु ।
यस्माच्चऽवृते किञ्च न कर्म क्रियते तन्मे मनः शिवसङ्कल्पमस्तु ॥
येनेदं भूतं भुवनं भविष्यत्परि गृहीतममृते न सुखं म ।
येन यज्ञस्तायते सुप्त हो ता तमे मनः शिवसङ्कल्पमस्तु ॥

sant of the three periods of time (the past, the present and the future), the mind which is capable of conscious exertion and is closely united with the five senses, the faculty of discernment and the soul, and is the means of the advancement of that great *Yajna* called *yoga*—be endowed with true knowledge and *yoga* and thereby be freed from all kinds of pain and ignorance.”

“ May, O Great God, Wisest of the wise, through Thy grace, my
Yajur Veda mind—which like the hub of a wheel into which all
XXXIV, 6. the spokes are inserted, is the repository of the *Rig Veda*, the *Yajur Veda*, the *Sama Veda* and also the *Atharva Veda*, the mind in which Omniscient, Omnipresent conscious Being—the Witness of all—makes Himself known—be freed from of all ignorance and be endowed with the love of knowledge.”

“ May, O Lord, the Controller of the Universe, my mind—which
Yajur Veda is like a driver who can swing the horses round in
XXXIV, 6. all direction, sways men higher and thither, is seated in the heart, possessed of great activity and extreme energy—restrain all the senses from treading the path of wickedness and always direct them in the path of righteousness. Mayest, Thou O Lord, of Thy kindness grant this my prayer.”

“ Lead us, O Bestower of all happiness, Omniscient, Supreme
Yajur Veda Spirit, into the path of rectitude and thereby inspire
XI, 16. us with all kinds of knowledge and wisdom, rid us of all that is false and sinful in our conduct, and make us pure. To this end, we in all humility repeatedly praise and adore Thee.”

मन्त्रब्राह्मणयोर्वेददामधेयम् ॥

यस्मिन्नुचः साम यजूश्चि यस्मिन्प्रतिष्ठिता रथनाभाविचारः ।
यस्मिँश्चित् ५ सवमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥ सुषार-
थिरर्भानिव यन्मनुष्यान्नेनीयतेऽमीशु भिक्षुजिनः ५१ व । इत्प्रतिष्ठं यद-
जिरं जर्विष्ठं तन्मे मनः शिवसङ्कल्पमस्तु ॥ यजुः ० । अ० ३४ ।

म ० । १ । २ । ३ । ४ । ५ । ६ ॥

अग्ने नय सुपथा रायेऽग्रसान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहराणमेनो भूयिष्ठां ते नमउक्ति विधेम ॥ यजुः ० ॥

अ ० ४० । मं १६ ॥

"Mayest not, Thou, O Punisher of the wicked, destroy our young ones, nor our old ones, foetuses, mothers, and fathers, nor those who are dear to us, nor our relations, nor our bodies. Direct us to that path by following which we may not be liable to punishment by Thy Law."

"Lead us, O Supreme Spirit, Teacher of teachers, from falsehood unto rectitude, from darkness into light of knowledge, from death and disease to Immortality and Eternal Happiness."

Prayer is said to be *Positive* or *Negative* according as the Deity is looked upon as possessed of good attributes or as free from bad qualities, faults and imperfections.

A man should act in accordance with what he prays for. For example, if he prays for the attainment of highest wisdom, let him do his utmost to attain it. In other words, *prayer* should be addressed to God for the attainment of an object after one has strenuously endeavoured to attain it. No one should pray in the following manner, nor does God ever answer such a prayer :—

'O Lord ! destroy my enemies, make me superior to all. Let me alone be honoured by all, make all others subordinate to me, etc.' For, if both enemies were to pray for each other's destruction, should God destroy both of them? If some one were to say that of the two let that man's prayer be granted who bears more love to God, we answer that the enemy of the man whose love is less, should also suffer destruction in a lesser degree. If people began to address such foolish prayers, the next thing they will do, will be to pray in this manner, "O God ! Cook our food for us, put it on the table for us, scrub our houses, do our washing, till our land, and do a bit of gardening as well for us" The greatest fools are they who, trusting to God in this wise, remain slothful and indolent ; because whoso-

मा नो मुहान्तमुत् मा नोऽअर्मुकं मा न उहान्तमुत् मा न उद्वितम् ।
मा नो' वयोः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्र रिरिषः ॥
बहुः ० ॥ अ ० १६ । मं ० १५ ॥

असतो मा सद् गमय तमसो मा ज्योतिर्गमय द्युत्योर्माऽमृतं गमयेति ॥
शतपथब्रा ० १५ । ३ । १ । ३० ॥

ever will disobey God's commandment to work assiduously will never be happy. God commands thus :—

“ Let a man aspire to live by doing work for a hundred years, *i. e.*, as long as he lives. Let him never be lazy.”

Yajur Veda Behold ! all the animate and the inanimate objects in
XL, 2 this universe perform their respective functions. The ants and other creatures are always active, the earth and other planets are always in motion, the trees are always growing or decaying. Man should take a lesson from these. As men help him who helps himself, so does God help him who works righteously, just as servants do their work only if the master himself is active and not lazy. Only a man with eyes and with a desire to see can be made to see and not a blind man, likewise God lends his help in answer to those prayers only that aim at the good of all, and not those that are meant to injure any one. He who only keeps on saying ‘sugar is sweet, sugar is sweet’ can never taste the sweetness of sugar, nor obtain it but he, who tries for it, sooner or later is sure to get it.

iii. *Communion (upāsana)*. On this subject the *Upnishad* says :—“No tongue can express that bliss which flows, from communion with the Supreme Spirit, into the soul of that man whose impurities are washed off by the practice of *yoga*, whose mind being abstracted from the outside world is centred in the Supreme Spirit; because that happiness is felt by the human soul in its inner self alone.”

The word *upāsana* literally means *to come close to*. All that is required in order *to come close to* God by the practice of the Octapartite¹ *yoga* and directly *see* the Omnipresent, Omniscient God should be accomplished. For him who desires to begin *Upāsana* this alone is the beginning (1) “ Let him *cease to bear malice* to any living being, let him *always love all*. (2) Let him *always speak the truth*, never an untruth. (3) Let him never commit theft, and let

कुर्वन्नेवेह कर्माणि जिजीविषेच्छुः समाः ॥ यजुः ० ॥ अ ० ४० ।

मं ० २ ॥

1. That which has eight parts or stages.—Tr.

him be *honest in his dealings*. (4) Let him practise *self-control*, never be lustful. (5) Let him be *humble*, never vain." These five together comprise the first stage of *Upāsana* and are called *Yamas*. Next come the *Niyamas* which are also five : — (1) " Let a man be *clean internally* by renouncing all passions and vicious desires, *externally* by the free use of water etc. (2) Let him *work hard* righteously but neither rejoice in the resulting profit nor be sorrowful in case of loss. Let him renounce sloth and be always cheerful and active. (3) Let him keep his mind unruffled no matter whether he is happy or miserable, and *do righteous* deeds. (4) Let him always *study the books of true* knowledge, and teach them as well, and associate with good and pious men, and let him contemplate and mentally recite OM which is the highest name of the Supreme Spirit. (5) Let him *resign* his soul to the Will of God." These five together constitute the second stage of *Upāsana Yoga*. The remaining six stages can be studied from the *yoga śāstra* or our book called "An introduction to the exposition of the Four *Vedas*."

When a man desires to engage in *Upāsana*, let him resort to a solitary, clean place and get comfortably seated, practise *Prāṇāyāma* (control of breath) restrain the senses from the pursuit of outward objects, fix his mind on one of the following places :—the navel, the heart, the throat, eyes, the top of the head or the spine. Let him, then, discriminate between his own soul and the Supreme Spirit, get absorbed in contemplation of the latter and commune with Him, *i. e.*, become a *Sanyami*. When a man follows these practices his mind as well as the soul becomes pure and imbued with righteousness. His knowledge and wisdom advance day by day till he obtains salvation. He who contemplates the Deity in this way for even one hour out of the twenty-four hours always continues to advance spiritually.

समाधिनिर्धूतमलस्य चेतसो निवेशितस्यात्मनि यस्तुषं भवेत् ।
न शक्यते वर्णयितुं गिरा तदा स्वयन्तदन्तःकरणेन गृह्यते ॥
तत्राहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ योगशा ० ॥

साधनपादे । सू ० ३० ॥

शौचसन्तोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः ॥

योगशा० सम्यक्पादे । सू ० ३२ ॥

Upasand is *positive* when God is contemplated as possessed of such attributes as Omniscience, and it is said to be *negative* when the human soul being deeply absorbed in the Supreme Spirit—who even pervades such a subtle thing as the human soul—contemplates Him as free from such qualities as malice, colour, taste, smell and touch. Its result is that the soul, by coming close to God, is rid of all its impurities, sorrows and griefs, its nature, attributes and character become pure like those of God Himself, just as a man shivering from cold ceases to suffer from it by coming close to a fire. Therefore it behoves all to worship God—praise Him, pray to Him and commune with Him. Leaving out other results that accrue from Divine Worship the gain in spiritual strength is such that even the approach of pain or sorrow of the greatest magnitude cannot disturb the mental tranquility of the devotee. He is able to bear it most patiently. Is this a trifling thing? Besides, he who does not worship God is ungrateful as well as most foolish, because it is nothing but extreme ingratitude and foolishness to forget the kindness of that Supreme Spirit who has freely given away all things of this world to his creatures to cease to believe in His very existence.

O.—How can God do the work which can only be done through organs of sense when He is devoid of them ?

A.—“God has no hands but grasps and moulds all things by virtue of His Omnipotence. He has no feet but transcends all in speed by virtue of His Omnipotence. He has no eyes but sees all perfectly, no ears but hears all, no internal organ of thought but knows all. No one can know His limits, has been eternally existing. He is the Supreme Spirit that pervades all.” In other words, though devoid of senses and mind, He does all His work by virtue of His Omnipotence.

O.—Many persons say that He is ‘void of all activity and attributes.’ Is this true ?

अपाणिपादो जवनो ग्रहीता पश्यत्यक्षः स श्रुणोत्यकर्णः ।

स वेत्ति वेद्यं न च यस्यास्ति वेत्ता तमादुरग्यं पुरुषं महान्तम् ॥

श्वेताश्वतर उपनिषद् ॥ अ० ३ मं० १६ ॥

A.—“The Great Eternal Spirit undergoes no modifications, requires no instruments to work with, has no equal nor any superior. He is the Supermely Powerful Being, *endowed with innate Omniscience, Omnipresence and Infinite activity.*” Had God been *destitute of activity*, He could never create the world, sustain it and reduce it to its elementary form. He, therefore, being Omnipresent and Omniscient, also possesses *activity*.

O.—When He acts, is His action finite or infinite?

A.—In whatsoever space and time He wants to act, in the same He does, neither in less nor in more; because He is All-wise

O.—Does God know His own limits or not?

A.—The Supreme Spirit is all-knowledge. For what is knowledge but the cognisance of things just as they are. God is Infinite, therefore His knowledge of Himself as Infinite is *true knowledge*;—the reverse is *ignorance*. To conceive a thing as infinite when it is really finite or *vice versa* is called *ignorance*. The conception of the nature, attributes and character of things as they are is called *true knowledge*. Therefore the *Yoga Shāstra* defines God thus:—“The All-pervading spirit, who is free from all pain and grief (such as ignorance), and from desire for all those deeds which are productive of results that are good or bad, pleasant or unpleasant, or of a mixed character and who is distinct from and superior to all souls, is called God.

O.—“The existence of God cannot be proved owing to want of *evidence of direct cognisance*, and “in the absence of *evidence of direct cognisance*, there can be no *inferential* and other evidences”; besides “from the absence of the relation of *Vyapti* (=the relation of the

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।

परास्य शक्तिर्विविधैष भ्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।

श्वेताम्भतर उपनिषद् अ० ६ । मं० ८ ॥

कक्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः यागसू० ॥

समाधिपादे सू० २४ ॥

ईश्वरासिद्धेः ॥ सां० अ० १ । सू० ११२ ॥

pervader to the pervaded) there can be no inference." Both these kinds of evidence—*Direct Cognisance* and *Inference*—being unavailable, other kinds of evidence, such as *Testimony* of a truthful witness are out of question. Therefore the existence of God cannot be proved.

A.—No, what the above aphorisms really mean is that the evidence of *direct cognisance* is wanting not in order to prove the existence of God but to prove him as the *Material cause* of the universe, for in the same chapter occur the following aphorisms:—

"If the *All-pervading Spirit* be the *Material Cause* of the universe, He would be transformed into various material objects just as the *primordial matter* by the combination of invisible and minute atoms becomes metamorphosed into various visible and tangible objects. He is, therefore, not the *material cause* of the universe but the *efficient cause*."

"If the Conscious Being—God—be the *material cause* of the universe, He being possessed of infinite power, the world also should possess infinite power. But such is not the case. Therefore, God is not the *material* but the *efficient cause* of the world."

"The *Upanishad* also describes the *primordial matter* alone as the *material cause* of the world" as in the following verse:—"the *primordial matter* is transformed into the diverse objects of this world." Matter being subject to change is transformable, whereas God—the All-pervading spirit—being unchangeable is not metamorphosed into any other form or shape. He is unchangeable and always resides in the interior of the heart. Therefore, whosoever calls the sage *Kapil*—the author of the above aphorism—an athiest, is himself an athiest. Similarly

प्रमाणमावाप्त तत्सिद्धिः ॥ सां ० अ ० ५ । सू ० १० ॥

सम्बन्धाभावाज्ज्ञानमानम् ॥ सां ० अ ० ५ । सू ० ११ ॥

प्रधानशक्तियोगाच्चेत्सङ्गापत्तिः ॥ सत्तामात्राच्चेत्सर्वैश्वर्यम् ॥ भूतिरपि प्रधानकार्यत्वस्य ॥ सां ० अ ० ५ । सू ० ८ । ६ । १२ ॥

अजामेकां लेहितशुक्लरूपं बह्वीः प्रजाः सृजमानां स्वरूपाः ॥

श्वेताश्वतर उपनिषद् अ ० ४ । मं ० ५ ॥

the authors of the other *Shāstrs*, for instance, *Mimāṃsā* from the mention of the words *Dharma* and *Dharmi*, *Vaisheshika* from that of the word *Ishwar* (God) and *Niyāya* from that of *Atma*—All-pervading spirit, are not atheists. He, who is Omnipresent, Omniscient and even pervades the human soul, is believed in by all of them—*Mimāṃsā*, *Vaisheshika*, etc.—to be God.

O.—Does God incarnate or not ?

A.—No ; because it is said in the *Yajur Veda*. “ He is unborn ”, again “ He overspreads all. He is pure, is never born and never takes on a human form.” It is clear from these quotations that God is never born.

O.—But *Krishna* says in the *Gita*, “ Whenever there is decay of virtue, I take on a human form.” What is your answer to this ?

A.—Being opposed to the *Vedd*, it cannot be held to be an authority. Though it is possible that *Krishna*, being very virtuous and being extremely anxious to further the cause of righteousness, might have wished that he would like to be born again and again at different times to protect the good and punish the wicked. If such was the case, there is no harm in it ; because ‘ whatever the good and the great possess—their wealth, their bodies, aye even their hearts—is at the service of humanity ’? In spite of all this *Krishna* could never be God.

O.—If this be the case, why do people then believe in the twenty-four incarnations of God ?

A.—From want of knowledge of the *Vedas*, from being led astray by the sectarians and being themselves uneducated, people are involved in ignorance and, therefore, no wonder, believe in and say such false things.

O.—How could such wicked men as *Ravana* and *Kansa* be destroyed if God did not incarnate ?

A.—Firstly, whosoever is born, is sure to die. Secondly, what are *Kansa* and *Ravana*, when compared with the Almighty God,

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ भ० गी० अ० ४ ।

श्लो० ७ ॥

who without being incarnated has created this world, is sustaining it and can resolve it into its component elements? He being Omnipresent also pervaded the bodies of *Kansa* and *Ravana* and could at His will cut their vitals and instantaneously kill them. What shall we then call such a man but a fool who says that the Supreme Spirit possessed of Infinite power, attributes and activity takes on a human form and becomes subject to births and deaths in order to kill an insignificant creature. Were anyone to say that God incarnates for the salvation of his devotees, then too it could not be true, for, if the devotees conduct themselves according to the Will of God, He is powerful enough to save them. What! Is the destruction of a *Kansa* or a *Ravana* or the lifting of a mountain, such as *Govardhan*, even more difficult than the creation, sustenance and dissolution of the sun, the moon and the earth and other planets? Whosoever ponders over the great things that God has done in this universe, can not but come to the conclusion that "There is no one like Him, nor shall ever be." Nor can the incarnation of God be demonstrated by reason, just as the saying of a man, that space entered a womb or was put in a close hand, can never be true, for space being Infinite and Omnipresent can neither go in, nor come out; similarly, God, being Infinite and All-pervading, it can never be predicated of him that He can go in or come out. Coming and going can be possible only if it be believed that there are places where He is not. Then was not God already present in the womb and was not He already present outside that He is said to have gone into and come out of it? Who but men devoid of intelligence, can believe in and say such things about God? Therefore, it should be understood that Christ and others were also not incarnations of the Deity. Being subject to passions and desires, hunger and thirst, fear and grief, births and deaths, they were all men.

O.—Does God forgive the sins of His devotees or not?

A.—No; for, were He to forgive their sins, His Law of Justice would be destroyed, and all men would become most sinful. Knowing that their sins will be forgiven, they will become fearless and will be greatly encouraged to commit sins. For example, if the ruler of a country were to pardon the criminals, they would be encouraged to commit crimes greater still. For knowing well that the king

will not punish them, they will be confident in their minds that they will get the king's pardon by folding their palms and doing other acts of humility. Even those who are not criminals, being no longer deterred by any fear of punishment, will begin to commit crimes. Therefore it is but meet that God should give souls the just fruits of their deeds and not to forgive their sins.

O.—Is the human soul a *free-agent* or otherwise?

A.—It is a free-agent in the matter of performing deeds but it is subject to the laws of God in the matter of reaping the fruits thereof; He alone is said to be a *doer* who is free to act?

O.—What is a *free-agent*?

A.—He is called a *free-agent* who has the body, the vital forces, the senses and the mind subordinate to his will. If the soul were not a *free-agent* it would not reap the fruits of its deeds—good or bad. Just as soldiers acting under the direction of their commanding officer are not held guilty of murder even on killing many a man on the field of battle, similarly, if God were to influence the course of human conduct or if human actions were subordinate to His Will, it would not then be the human souls that would have to bear the consequences of those actions but God Himself. Being the prompter He alone would suffer pain or enjoy happiness. Just as that man alone who murders another with some kind of weapon is arrested and punished for the crime and not the weapon; likewise, the souls subordinate to the Will of God could not justly be made to reap the fruits of their deeds—sinful or virtuous. It follows, therefore, that the soul is free to act according to its capacity, but once it has committed a sinful act, it becomes subject to the operation of the laws of God, and thereby reaps the consequence of its sin. In other words, the soul is a *free-agent* in so far as the performance of deeds is concerned but it has to submit to Divine laws in the matter of suffering pain and misery for its sins.

O.—Had not God created the soul and endowed it with energy, it could never have been able to do anything; hence whatever a human soul does is done solely through Divine impulse?

A.—The soul was never created. It is beginningless like God and the *material cause* of the universe—primordial matter. The body and the bodily organs were made by God, but they are all under the control of the soul. Now whoever performs an act—good

or evil—reaps the fruit thereof and not God—the Maker of his body and bodily organs. This we can illustrate thus:—A man dug iron out of a mountain, a merchant bought it of him; a blacksmith bought it from the latter's shop, made a sword out of it and sold it to a soldier who killed a man with it. It is not the miner, nor the iron merchant, nor the blacksmith, nor the sword that are held responsible by the king for the crime of murder and punished. It is the soldier alone, who killed another with the sword, that is apprehended. In the same way, it is not God—the Maker of the body and bodily organs—Who reaps the fruits of the deeds done by the soul. On the other hand, He it is Who makes the soul bear the consequences of its acts. Had God been the actual doer, no soul would ever have committed a sin, because being Pure and Righteous, He could never have prompted any soul to commit a sin. It, therefore, follows that the soul is a free-agent in doing deeds and the same may be predicated of God.

O.—What are God and the soul in *essence*, and what are their natures, attributes and action?

A.—In *essence* they are both conscious entities. By *nature* both are pure, immortal and virtuous, etc., but the creation of the universe, its sustenance and dissolution into elementary form and its control, the awarding of the fruits of their deeds—good or evil—to souls are the righteous actions of God; whilst the reproduction and rearing of children, the distribution of knowledge and arts, etc., are acts of the soul which may be virtuous or sinful. Eternal knowledge, Eternal bliss and Omnipotence, &c.. are the *attributes* of God whilst those of the soul are :—

Desire for the acquisition of things ; *repulsion*, *activity*, *feelings of pleasure*, *feelings of pain*, sorrow, displeasure ; *consciousness*, ¹ *inspiration* and *expiration*, *nictitation*—closing and opening of the eyes, *organic growth*, *discernment*, *memory* and *individuality*, *movement*, *regulation of the senses*, *internal changes and disorders*, such as hunger and thirst, joy or sorrow, etc., are the attributes of the soul which distinguish it from God. The existence of the soul is known only by these attributes, as it is not material nor perceptible by the senses. These attributes manifest themselves only so long as the soul is present in the body, but cease to do so as soon

1. These six attributes are common both to the *Vaiśeṣika* and *Niyāya* *Śāstras* ; but the attributes that follow are only found in the *Vaiśeṣika*

as the soul leaves it. Those qualities that manifest themselves in the presence of a substance and cease to do so in its absence belong to that substance alone ; as for example, light is the property of the sun and of the lamp, because it is absent in their absence and present in their presence. Similarly, God and the soul are known by their attributes.

O.—God being cognisant of the three periods of time¹, knows all things about the future, and as God knows so has the soul to act, consequently the soul ceases to be a free-agent. God therefore, can not be justified in punishing it for its misdeeds, because it acts in accordance with what God before knew.

A.—It is foolishness to speak of God as being cognisant of the three periods of time, because what ceases to exist is called the *Past*, and what does not exist now but will come *into* existence is called the *Future*. Now is there any kind of knowledge that ceases to exist with God or that He does not possess in the present but *will* possess in the future ? Hence God's knowledge is always uniform and uninterrupted. He always lives in the *Present*. The past and the future relate to the human soul only. It is true though that the knowledge of three periods of times can be said to exist in God when it is spoken of in relation to the actions of the soul, but not absolutely. As the soul acts by virtue of its free will, so does God know, what it does, by virtue of His Omniscience, and as God knows, so the soul acts. In other words, God possesses the knowledge of the past, the present, and the future and gives souls their deserts ; whilst the soul is a free-agent in whatever it does and in possessing a limited knowledge of the present. Just as God's knowledge of actions of human souls is beginningless, so is His knowledge of awarding just punishment. Both kinds of knowledge in Him are true. Can it ever be possible that the *knowledge of actions* be true while that of doing justice be false ? Hence your objection does not hold good.

O.—Are the souls in different bodies *distinct* or is there only one soul pervading them all ?

A.—*Distinct*. Had there been only one soul pervading them all, wakeful state, slumber, deep sleep, birth and death, union and

1. *I.e.*, the past, the present and the future.

disunion (with the body and the senses) could never take place ; the nature of the soul, therefore, is *finite*, and so is *its knowledge* ; it is also *subtle*, whilst God is still more subtle, Infinite, Omnipresent, Omniscient by *nature*. Hence God and the human soul stand in the relation of the *pervader*¹ to the *pervaded*.

O.—One thing can not contain another at the same time ; therefore, God and the soul can only be in the relation of close union but not in that of the *pervader* to the *pervaded*.

A.—This law holds good in the case of things of the same condition but not in that of different conditions ; just as iron is gross while electricity is subtle, the latter pervades the former and resides in the same space with it. Similarly, the human soul is less subtle than God, whilst the latter more subtle than the former, therefore, it is that God pervades the human soul while the latter is pervaded by the former.

Just as God and the soul stand to each other in the relation of the *pervader* and the *pervaded*, so do they do in the relations of *one who is served* and the *servitor*, the *supporter* and the *supported*, the *Master* and the *servant*, the *Ruler* and the *ruled*, the *Father* and the *son*.

O.—If God and the human soul be different, how will you interpret the following mighty texts of the *Vedas*? :—"I am God", Thou art God" and "The soul is God."

A.—These are not *Vedic* texts at all, but quotations from the *Brāhmans*. They are nowhere called 'mighty texts' in the true *Shāstras*. Their true meanings are as follow :—We take the first quotation which does not mean "I am God" but "I live in God."

इच्छाद्वेषप्रयत्नसुखदुःखज्ञानान्यात्मनो लिङ्गमिति ॥

न्यायद ० अ ० १ । आ ० १ । सू ० १० ॥

प्राणापाननिमेषोन्मेषमनोगतीन्द्रियान्तरविकाराः सुखदुःखे इच्छाद्वेषौ
प्रयत्नाभ्यात्मनो लिङ्गानि ॥ वेशेषिकद ० ॥ अ ० ३ । आ ० २ । सू ० ४ ४
प्रज्ञानब्रह्म ॥ अहंब्रह्मास्मि ॥ तत्त्वमसि ॥ अयमात्माब्रह्म ॥

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं ब्रह्म ॥

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥

छां ० प्र ० ६ । खं ० २ मं ० १ ॥

1. I. e., one who pervades. I am constrained to coin this word, as there is no single word in the English language to express this idea.—Tr.

Here is used what is called¹ 'substitution of the thing that contains or supports for the thing which is contained therein or supported thereby'; just as we say "watch-platforms² are shouting." Now the platforms, being inanimate, do not possess the power of shouting; hence it means that the men on those platforms shout. Thus the platforms, that *support* the watchmen, are substituted for the men who *are supported* by.³ Similarly it should be understood in the above text that God the *support* is substituted for the soul which is *supported* thereby or *contained* therein. If you say that all things exist in God what is then the special object of saying that the *soul* exists in God? We answer that though it is true that all things exist in God, nothing is so close to God as the human soul. Being possessed of similar attributes, it is only the human soul that can know God, and during the time of salvation lives in the very presence of God, having *direct cognisance* of Him all the time. Hence the relation of God to the soul is that of a *container* or *supporter* to the *thing contained therein* or *supported thereby* and that of one companion to another. It is clear, therefore, that God and the soul are not one. Just as a person says in reference to another 'He and I are one', *i. e.*, in complete harmony with each other, in the same way, the human soul, being irresistibly drawn towards God by its extreme love for Him and thereby completely immersed in Him during *Samādhi*⁴ can say "God and I are one", that is, in harmony with each other as well as occupying the same space. That soul alone can declare its unity or harmony with God by virtue of similarities of attributes that becomes like God in its nature, attributes and character.

O.—Well, what meaning will you give to the second text "*(tat)* God (*tvam*) thou (*asi*) art *i. e.*, O soul! thou art God."

A.—What do you understand by the word (*tat*)?

O.—*Brahma* (God).

A.—How do you know that the word (*tat*)⁵ refers to *Brahma*?

1. *Tatasthyopādhi*.

2. Platforms erected in the fields of corn in India on which watchmen sit and shout to scare away birds animals, etc.—*Tr*

3. Just as in the English language Wall Street is used for the American Stock Market, White House, for the President of U S A — *Tr*

4. A stage of *yoga* wherein the concentration of mind of the devotee is perfect.—*Tr*.

5. It is a pronoun and means *that*.—*Tr*.

O.—Because there is mention of the word *Brahma* in the sentence preceding the above quotation. (*Tadeva.....advitiyam*).

A.—It seems that you have never read the *Chhândogya Upanishad* (the book from which the quotation is taken.)—Had you read you would not have made the wrong statement that the word *Brahma* occurs in the said text. The true text runs as. (*Tadeva.....advitiyam*). There is no such word as *Brahma* there.

O.—What do you understand by the word *tat* then ?

A.—That Supreme Spirit should be sought after. He is infinitely subject. He is the Soul of the whole material universe as well as of the human soul : The Self-same Spirit is the Great Reality. He Himself is His Own soul. O my dear son *Swetketo*¹ ! (*Tat*) “that Omniscient, Supreme Spirit is *within thee*.” This interpretation alone is in harmony with the *Upnishadas*. For instance the great sage *Yajnavalkya* says to his wife in the *Brihadâraṇyak Upanishad* “O *Maitreyi*, the Great God reside *within the soul* and is yet *distinct* from it. The ignorant soul does not know that that Supreme Spirit pervades it. The soul is a body unto Him. In other words, just as the soul resides in the body, so does God reside within the soul, and yet He is distinct from it. He witnesses the deeds—good or evil—of the soul and gives it its deserts and thereby keeps it under control. Do thou know O *Maitreyi*, that the very same Immortal, Omniscient Being resides within *thy* soul.”

Can any one give a different meaning to texts like these ?

स य एषोणिमा ॥ एतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि
श्वेतकेतो इति ॥ छान्दो ० प्र ० ६ । खं ० ८ । मं ० ६ । ७ ॥

तदात्मकस्तदन्तयामी त्वमसि ॥

य आत्मनि तिष्ठन्नात्मनोन्तरोयमात्मा न देव यस्यात्मा शरीरम् ।

आत्मनोन्तरोयमयति स त आत्मान्तर्याभ्यमृतः ॥

1. The last sentence in brackets is the very quotation under discussion which occurs in the verse quoted by the author who holds that the text quoted by the objector does not mean ‘that art thou’ but ‘that is within thee’ because the word *that* refers to the Omnipresent, Omniscient, Supreme Spirit. Who is spoken of in the verse as the soul of all including the human soul, hence it means that ‘that (Supreme Spirit), is *within* thee.’

Now about the third so-called 'mighty text' "This (soul is God (*Brahma*))." Its true sense is that when during the state of trance (*samadhi*) a *yogi* gets *direct cognition* of God, *i. e.*, sees God, he says : "This (the very God who resides within me) is *Brahma*, *i. e.*, pervades the whole universe." It is clear, therefore, that the *Vedāntists* of to-day, who declare that the human soul and God are one and the same, do not understand the *Vedānt Shāstra*.

O.—In the *Chhāndogya Upanishada* God says¹ "Having created the universe and different bodies. I enter the body as a soul and manifest myself under different names and forms." Again says the *Taitreya Upanishad* "Having created the universe and different bodies God Himself entered them." How can you give different meanings to these texts ?

Chhāndogya VI, 3, 2.
Taitreya Upanishad Brahmanand, II, 6.

A.—Had you understood the construction and meanings of words and sentences you would not have so perverted the sense of the original in translation. You must understand that here there are two entities, one is the *pervader* and the other *post-pervader*². Now God is like the *post-pervader* who enters after the soul has already entered the body and reveals the science of names and forms through the *Veda*. He caused the soul to enter the body and He Himself entered the soul thereafter. Had you understood the meaning of the word *anu* (post or after), you would not have mistranslated it.

O.—Suppose a man were to say that the same *Deva Datt* who was seen at *Kāshi* in the hot season, is here now-a-days at *Mathura* in the wet season. Now if you disregard the differences of time and locality (as hot and wet season, *Kāshi* and *Mathura*) and take only the individual into consideration, the fact of the existence of the man *Deva Datt* only is established. Similarly on the 'principle of partial rejection and partial acceptance'³ if the unknown time,

अनेन जीतेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति । छान्दोग्य ० प्र ० ६ ।
तैत्तिरीय ० ३ । मं ० २ ॥

तत्सूष्ट्वा तदेवानुप्राविशत् । तैत्तिरीय ० ब्रह्मानं ० ॥ अनु ० ६ ॥

1. The orthodox recognise *Upanishadas*, such as *Chhāndogya*, as revealed books ; the author does not. He recognises the four *Vedas* only as revealed.

2. *I. e.*, One who pervades after the first one.

3. *I. e.*, the principle of rejection of the differentiating qualities and acceptance of the common qualities.—*Tr.*

locality and illusion—the *opādhi i. e.*, the obstructing medium—in the case of *I'shwara* (God in the active state), and of the known time and locality, ignorance, and finiteness in the case of the *human soul* be disregarded, and only the property of consciousness common to both be taken into account, the existence of *Brahma* (God) in both is established. On the same principle by the rejection of Omniscience and similar other attributes of God, and of the finiteness of knowledge in the case of the soul, and the acceptance of consciousness alone which is common to both, the unity of God and the soul is established. What answer can you give to this objection ?

A.—Would you first please tell us whether you hold *I'shwara* and the soul to be *eternal* or *non-eternal* ?

O.—Both being the product of *Opādhi*, we regard them as *non-eternal*.

A.—Do you hold *Opādhi* to be *eternal* or *non-eternal* ?

O.—Our belief on this subject is summed up in the following verses :—

“ We *Vedantis* hold the following six entities as beginningless :— (1) the *soul*, (2) *I'shwara*—God in the active state, (3) *Brahma*—God in passive condition, (4) the *distinctive* difference between *I'shwara* and the *soul*, (5) *Ignorance*, (6) the *union of ignorance* with a *conscious entity*. Of these six, *Brahma* alone is *beginningless* and *endless*, while the other five are *beginningless* but *terminable* like that kind of *non-existence*¹ which though, existing in the present shall cease to exist in the future. These five continue to exist as long as *ignorance* lasts ; and because their beginning is not known, they are called *beginningless*, but as they cease to exist when the soul attains true knowledge they are called *terminable* or *non-eternal*.”

A.—Both these verses of yours are wrong. As there can be no *soul* without the conjunction of *ignorance* with *I'shwara*, and no

जीवेशौ च विशुद्धाचिद्विभेदस्तु तयोर्द्वयोः ।

अविद्या तच्चित्तोयोर्गः षडस्माकमनाद्यः ॥

कार्योपाधिरयं जीवः कारणोपाधिरिभ्वरः ।

कार्यकारणता हित्वा पूर्णबोधोऽवशिष्यते ॥ शारीरक भाष्ये

1. See Chapter third, page 66.

Ishwara, without the conjunction of *mayá*—illusion or ignorance—with *Brahma*, the sixth entity of your verse—*i.e.* the conjunction of ignorance with a conscious entity as a separate entity becomes superfluous; because the ignorance or illusion is absorbed into the soul and *Ishwara*, and forms part and parcel of them. For the same reason it is useless to count *Ishwara* and the soul as beginningless entities distinct from *Brahma*. Hence according to your view only two entities—*Brahma* and ignorance—are demonstrable and not six. Besides your idea of *Ishwara* and the soul as two entities born of *upádhi* or ignorance can only be true if you could demonstrate the existence of ignorance or illusion in *Brahma*. Who is Infinite, Eternal, Holy, All-knowledge, Immortal and Omnipresent. Were you to believe that the ignorance (depending upon and relating to self) in *Brahma* is restricted to one place at a time and exists from eternity, the whole *Brahma* can not entirely be pure. Besides when you admit the presence of ignorance in one place, it being moveable will keep shifting from place to place; hence whichever part of *Brahma* it goes to, that will become ignorant and whichever part it leaves, will become enlightened. This being the case, you could call no part of *Brahma* as eternally pure and enlightened. Moreover ignorance on account of its presence and consequent pleasure and pain, etc., in one part of *Brahma*, will affect the whole, like a wound which though confined to one part of the body causes pain to be felt throughout the system. Again, that part of *Brahma* which is in the pale of ignorance will know that it is so, whilst the part of *Brahma* that is outside the pale of ignorance will know itself free from it. Hence, *Brahma* will be divided into parts, one inside, the other outside the pale of ignorance. If you reply 'Let Him be divided, it would be of no consequence to Him.' He would then no longer remain indivisible. He could not be ignorant. Besides ignorance or incorrect knowledge being only an attribute must necessarily reside in some substance in permanent relation to it. Hence it could not temporarily reside in *Brahma*.

If you believe that *Brahma* becomes the soul through the intervention of an obstructing medium (*opádhi*) called *Antahkaran* (internal organ of thought), we ask whether *Brahma* is All-pervading or circumscribed. If you answer that He is All-pervading but the obstructing medium is circumscribed, *i.e.*, limited as regards

space, and is separate in each man, does that medium then move about or not?

O.—It moves about.

A.—Does *Brahma* as well move with it or does it remain stationary?

O.—He remains stationary.

A.—Then whichever part the obstructing medium—the *antahkaran*—leaves, that must become free from ignorance, whilst whichever part it goes to, that part of the pure enlightened *Brahma* must necessarily become ignorant. In other words, *Brahma* would in one moment become ignorant and in the next enlightened. Hence *salvation* and *bondage* will also become of momentary duration, and just as one can not remember what another has seen or heard, similarly what *Brahma* has seen or heard yesterday he could not possibly remember today; because the time and place of his observation are totally different from those of his remembrance.

But *Brahma* is the same in all you say. We ask, therefore, why *Brahma* is not All knowing? If you say that the obstructing media—*antahkaranas*—are different or distinct from each other in different people, the resulting knowledge will, therefore, also be different. Our answer is that the *medium* being material, it cannot be the seat of consciousness. And if you say that it is neither *Brahma* nor the *antahkaran*, (the obstructing medium)—internal organ of thought—but the ‘image of *Brahma*’—*chiddābhās*—that is, the seat of knowledge, then too it is a conscious entity that possesses knowledge. Why it is then *finite* in knowledge and power?

It is clear, therefore, that you can not establish *I'shwara* and the soul as products of the influence of the ‘obstructive medium, ignorance or illusion’, on *Brahma*. *I'shwara* is really another name for *Brahma*—the All-pervading God, while the other conscious, eternal, uncreated and immortal entity is called the *soul*.

If you say that the soul is nothing but the image of *Brahma* (*chiddābhās*), we answer that the image being of momentary duration will soon perish. Who will then enjoy the bliss of salvation? Hence God and the soul were never one, nor are they at present, nor shall they ever be.

O.—How can you then establish the doctrine of *non-duality* which is clearly inculcated in the *Upnishadas* as shown by the following quotation from the *Chhândogya*? “O my dear son, in the beginning there was but One (God) and no other.” According to our belief the existence of every thing else—whether of the same kind as, *Brahma* or of a different kind from, or as differentiated parts of, the same *Brahma*—besides *Brahma*, being negated, the existence of *Brahma* alone is established. How could the doctrine of *non-duality* hold good when you believe that *Brahma* (God) is distinct from the soul?

A.—Why have you fallen into this error? Fear not and try to understand the relation of an adjective to a substantive. Now what is the function of an adjective?

O.—Its function is to differentiate.

A.—Then why not also admit that it serves to elucidate and explain the character of the substantive. You should, therefore, understand that in the verse quoted above the word *advait* (*i. e., and no other*) is an adjective, qualifying the noun *Brahma*; its *differentiating* function is that it differentiates *Brahma* from innumerable soul and atoms, whilst its *explanatory* function is that it serves to elucidate that there is one God and one only. As when you say “In this town Deva Datta is the one rich man. There is no other”, or “In this regiment Vikram Singh is the one brave man and there is no other”, you mean that in this town there is no one so rich as Deva Datta and there is none in the regiment so brave as Vikram Singh, but it does not negative the existence of other men less rich and less brave than Deva Datta and Vikram Singh respectively, nor of animate (as plants and animals) and inanimate (as land and water, etc.,) things in the town and the regiment. Similarly, in the text, ‘In the beginning there was one God and no other’, it is implied that there was nothing besides God equal to Him, but it does not exclude the existence of other things such as the souls and the primordial elementary matter which are inferior to God. It is clear, then, that it means that there is but *one* God whilst the soul and the material atoms are more than one, and the adjective *advaitya* (*no other*) serves to differentiate other existences from God as well as to elucidate the oneness of God. Therefore, it does not mean that the

soul and matter—in atomic or the present visible condition—do not exist. On the other hand, they all exist but they are not equal to God. The explanation neither disproves the doctrine of *non-duality* nor that *duality*. Do not be perplexed, think over it and try to understand it.

O.—God and the soul possess the attributes of Existence, Consciousness and Blissfulness *common* to each other and are, therefore, one. Why do you then refute this belief?

A.—The fact of two things possessing a few attributes common to each other does not make them one. Take for instance, solids and liquids and fire, all these are inanimate and visible but that does not make them one. The dissimilar attributes differentiate them. The hardness, etc., found in solids, fluidity, etc., in liquids, and heat and light in the fire differentiate them from one another and prevent them from being considered as one. Or take another illustration. Both a man and an ant see with their eyes, eat with their mouths and walk with their feet, yet they are not one and the same, having their bodily forms different from each other, a man having two feet whilst an ant many, and so on. Similarly, God's attributes of Omniscience, Omnipresence, Omnipotence, Infinite Bliss and Infinite activity, being different from those of the soul's, and the attributes of the soul, such as finite knowledge, finite power, finite nature, liability to error and circumscription, being different from God's, God and the soul can never be one. Even in essence, they are different, God being most subtle, and the soul less subtle than God.

O.—"He who makes even the slightest distinction between God and the soul is subject to fear, as fear is possible only from a second person (*i. e.*, not from one's own self)." Does not this inculcate the unity of the soul with

Brahma?

A.—Your translation of this verse is wrong. The correct meaning is, that the soul that denies the existence of the Supreme Being or believes Him to be limited to some particular time or place, or conducts itself against the will, nature, character and attributes of God or bears malice to another, becomes subject to fear. Because

अयोद्धमन्वरं कुरुते । अथ तस्य भयं भवति द्वितीयद्वै भयं भवति ॥

that person alone is afraid of God or of man who believes that God has nothing to do with him or says to another man "What do I care for you? What can you do against me?" or does others harm or gives them pain. Those who are in harmony with each other in all things are called one, as the following expression is very often used. "Deva Datta, Yajna Datta and Vishnu Datt are all one", meaning thereby that they are all of one mind. Harmony is the cause of happiness, whilst want of harmony begets misery and pain.

O.—Do God and the soul always remain *distinct* from each other or do they ever become one?

A.—We have already partly answered this question but we will add here that on account of similarity in attributes and close relationship they are *one*, just as material solid substance is one with space in being lifeless and inseparably associated with it; whilst they are *distinct* from each other on account of dissimilarity of such attributes, as omnipresence, subtlety, formless and endlessness, etc., of *space* and limitation visibility and such other attributes of a solid object; in other words, a solid object can never be separate from space, as it must have space to exist in, whilst on account of dissimilitude in nature they are always distinct from each other. In the same way, the soul and the material objects can never be *separate* from God as He pervades them nor, all, can they be *one* with Him as they are in nature different from Him. *Before* a house is built, the earth, water, iron and other building materials are found to exist in space; *after* a house is built they still exist in space, and continue to do so even *after it is demolished* and the material composing it scattered broad-cast; in short, the building material can *never* be *separate* from space, nor, can it, being different in nature, ever be *one* with it. Similarly, both the *soul* and the *material cause* of this universe, being pervaded by *God*, never were, nor are, nor shall ever be *separate* from Him, and being in their natures *distinct* from Him can ever be *one* with Him. The *Vedantists* of to-day are like one-eyed men who see only one side of the street they pass through and are bent on giving such a great importance to the *close connection or relationship* between God and the soul that they completely ignore the *dissimilarities* between the two. There is not a single substance in this world that is devoid of

positiveness—the property of possessing some qualities—and *negativeness*—the property of being devoid of some qualities—of close relationship and its reverse, similitude and dissimilitude, etc.

O.—Is God a *positive*—possessed of attributes (*Saguna*) entity or a *negative*—destitute of attribute of (*Nirguna*) one ?

A.—He is both.

O.—How can two swords be put in one scabbard ? How can one thing be both *positive* and *negative* ?

A.—A thing that is possessed of certain qualities is called *Saguna* or *Positive*, whilst, one devoid of certain qualities is called *Nirguna* or *Negative*. Hence all things are both positive and negative, being possessed of certain qualities and destitute of others, as the material objects being possessed of visibility and other properties are *positive*, whilst being devoid of intelligence and other attributes of conscious beings, they are *negative*. In the same way, conscious beings (as souls) are *positive*, as they possess intelligence, whilst they are *negative*, as they are devoid of visibility and other properties of the material objects. All things, therefore, are *positive* (*Saguna*) and *negative* (*Nirguna*) by virtue of being possessed for certain natural qualities, and devoid of those that are antithetic to them. There is not a single substance that is only *positive* or only *negative*. Both positiveness and negativeness always reside in the same object. In the same way, God is *positive* being possessed of certain natural attributes, such as Omniscience, Omnipresence, etc. He is also *negative* being free from the attributes of visibility and other properties of material objects, and from feelings of pleasure and pain, and other attributes of the soul.

O.—People generally speak of a thing as *Nirguna* (negative) when it is formless and as *Saguna* (positive) when it is possessed of a form. In other words, God is called *Saguna* (positive) when He incarnates, and *Nirguna* (negative) when He is not embodied. Is this view of the terms *positive* and *negative* right ?

A.—No, it is a false conception entertained by ignorant minds that are destitute of true knowledge. The ignorant always make senseless noise like the lowing of cattle. Their utterances should be looked upon as valueless as the ravings of a man in delirium from high fever.

O.—Is God *Rāgi*—one possessed of feelings and passions, etc.—or *Vairakta*—one who has renounced all things?

A.—He is neither the one nor the other. For, you desire for the possession of a thing that exists *without you*, or is *better* than you; but as there is nothing that is *outside* or separate from God or *better* than He, He could not possibly be *Rāgi*. As a *Vairakta* is one who renounces what he has, God being All-pervading can not renounce anything; therefore He is not *Vairakta* either.

O.—Does God possess *desire* (*Ichchhā*)?

A.—No, not that kind of desire which is another name for a passion excited by the love of an object from which pleasure is expected, because, you only desire to obtain a thing which you do not already possess, which is of a superior quality and is productive of pleasure. Now there is nothing that God does not possess or is superior to Him, and being All-Bliss He can also have no desire for further happiness. Therefore, there is no possibility of the presence of *desire* in God. But there is no God what is called *I'kshan*, that is true knowledge and creative power.

We have treated this subject very briefly but it is hoped that it will suffice for the wise. Now we proceed to the treatment of the subject of the *Veda*.

The *Atharva Veda* say "Who is that Great Being who revealed the *Rig Veda*, the *Yajur Veda*, the *Sāma Veda* and the *Atharva Veda*? He is the Supreme Spirit Who created the universe and sustains it." Again, says the *Yajur Veda* "The Great Ruler of the Universe, Who is Self-existent, All-pervading, Holy, Eternal and Formless, has been eternally instructing His subjects—the immortal souls—in all kinds of knowledge for their good through the *Veda*."

O.—Do you believe God to be *Formless* or *Embodied*?

A.—Formless.

यस्माद्वचो' अपातक्षन् यजुर्यस्मादपकषन् । सामानि यस्य लामो-
न्यथर्वाङ्गिरसो मुखम् । स्कम्भन्तं ब्रूहि कतमः खिदेव सः । अथर्व ०

कां ० १० । प्रपा ० २३ । अजु ० ४ । मं ० १० ॥

स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ यजुः ०

अ ० ४० । मं ० ८ ॥

O.—Being formless how could He reveal the *Veda* without the use of the organs of speech, as in the pronunciation of words the use of such organs as the palate and of a certain amount of effort with the tongue are indispensable.

A.—Being Omnipotent and Omnipresent, He does not stand in need of the organs of speech in order to reveal the *Veda* to the human souls ; because the organs of speech, such as the mouth, the tongue, etc., are needed in pronouncing words only when you want to speak to *another* person, and not when you are speaking to yourself. It is our daily experience that various kind of mental processes and the formation of words are continually going on in our mind without the use of the organs of speech. Even on shutting your ears with the fingers you can notice that many different varieties of sound are audible that are not produced by the use of the organs of speech. In the same way, God instructed human souls by virtue of his Omniscience and Omnipresence without the use of the organs of speech. After the Incorporeal God has revealed the perfect knowledge of the *Veda* in the heart of a human being by virtue of His presence within it, he teaches it to others through speech. Hence, this objection does not hold good in the case of God.

O.—Whose hearts did God reveal the *Vedas* in ?

A.—"In the beginning, God revealed the four *Vedas*, *Rig*, *Yaju*, *Sāma* and *Athava*, to *Agni*, *Vayu*, *A'ditya* and *Angirā*, respectively."

Shatpatha
Brahman
XI, 4, 2, 3.

O.—But it is written in the *Shwetāshwetar Upanishad* "In the beginning God created *Brahmd* and revealed the *Vedas* in his heart." Why do you say that they were revealed to *Agni*, and other sages ?

Shwetar
Upanishad
VI, 18.

A.—*Brahmd* was⁴instructed in the knowledge of the *Veda* through the medium of the four sages, such as *Agni*. Mark what *Manu*

अग्नेर्ऋग्वेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः ।

शत ० ११ । ४ । २ । ३ ॥

यो ब्रह्माणं विदधाति पूर्वं वै वेदांश्च प्रहिणोति तस्मै ॥

श्वेताश्व ० अ ० ६ । मं ० १८ ॥

says : " In the beginning after human beings had been created, the Supreme Spirit made the *Vedas* known to *Brahmā* Manu 1—23. through *Agnī*, etc., i. e., *Brahmā* learnt the four *Vedas* from *Agnī*, *Vāyu*, *A'ditya* and *Agnrā*."

O.—Why should He have revealed the *Vedas* to those four men alone and not to others as well ? That imputes favouritism to God.

A.—Among all men those four alone were purest in heart, therefore, God revealed the true knowledge to them only.

O.—Why did He reveal the *Veda* in *Sanskrit* instead of in the language of some particular country ?

A.—Had He revealed the *Veda* in the language of some particular country, He would have been partial to that country, because it would have been easier for the people of that country to learn and teach the *Veda* than for the foreigners, therefore it is that He did it in *Sanskrit* that belongs to no country, and is the mother of all other languages. Just as He has ordained the material creation such as the earth, etc., which is also the source of all the useful arts, for the equal good of all, so should the language of the Divine revelation be accessible to all countries and nations with the same amount of labour. Hence the revelation of the *Veda* in *Sanskrit* does not make God partial to any nation.

O.—What evidence have you to prove that the *Veda* is of Divine origin and not the work of man ?

A.—The book in which God is described as He is, *vs.*, Holy, Omniscient, Pure in nature, character and attributes, Just, Merciful, etc., and in which nothing is said that is opposed to the laws of nature, reason, the evidence of *direct cognisance*, etc., the teachings of the highly learned altruistic teachers of humanity (*A'ptas*), and the intuition of pure souls, and in which the laws, nature, and properties of matter and the soul are propounded as they are to be inferred from the order of nature as fixed by God, is the book of Divine revelation. Now the *Vedas* alone fulfil all the above conditions, hence they are the revealed books and not books, like the *Bible* and the *Qorān* which we shall discuss fully in the thirteenth and fourteenth chapters (of this book) respectively.

अग्निर्वायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।

दुदोह यन्नसिद्धपर्यमगच्छुः सामन्तद्वयम् ॥ मनु ० १ । २३ ॥

O.—There is no necessity for the *Veda* to be revealed by God. Men can by themselves by degrees augment their knowledge and thereafter make books as well.

A.—No, they cannot do that, because there can be no effect without a cause. Look at savages such as the *Bhils*. Do they ever become enlightened by themselves without being instructed by others? The same is true of men in civilized communities, they need to be taught before they become educated. Similarly, had not God instructed the primitive sages in the knowledge of the *Veda* and had not they in their turn taught other men, all men would have remained ignorant. If a child were kept in a sequestered place from its very birth with no other company but that of illiterate persons or animals, on attaining maturity he would be no better than one of his company. Take for example the case of Egypt, Greece, or the Continent of Europe. The people of all these countries were without a trace of learning before the spread of knowledge from India. In the same way before Columbus and other Europeans went to America, the natives had been without any learning for hundreds and thousands of years. Now some of them have become enlightened after receiving education from the Europeans. Similarly, in the beginning of the world men received knowledge from God and since then there have been various learned men in different periods. Says *Pātanjali* in his *Yoga Shāstra*.

“As in the present time we become enlightened only after being taught by our teachers, so were in the beginning of the world, *Agni* and the other three *Rishis* (sages), taught by the Greatest of all teachers—God.” His knowledge is eternal. He is quite unlike the human soul that becomes devoid of consciousness in *profound sleep* and during the period of *dissolution*. It is certain, therefore, that no effect can be produced without a cause.

O—The *Vedas* were revealed in the *Sanskrit* language. Those *Rishis* were ignorant of that language. How did they then understand the *Vedas*?

A.—They were made known to them by God, and whenever great sages, who were *yogis*, imbued with piety, and with the desire to

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ योगसु० समाधिपादे सू० २६ ॥

understand the meanings of certain *mantras* and whose minds possessed the power of perfect concentration, entered the *superior condition*, called *Samādhi*, in contemplation of the Deity. He made known unto them the meaning of the desired *mantras*. When the *Vedas* were thus revealed to many *Rishis*, they made expositions with historical illustrations of the *Vedic mantras* and embodied them in books called the *Brāhmanas* which literally mean a exposition of the *Veda*. "The names of the *Rishis*, who were seers of certain *mantras* and for the first time published and taught the exposition of those *mantras*, are written along with those *mantras* as a token of remembrance." Those who look upon those *Rishis* as the authors of the *mantras* should be considered absolutely in the wrong. They were simply seers of those *mantras*.

Nirukt
I 20.

O.—Which books are called the *Vedas*?

A.—The books called the *Rig Veda*, the *Yajur Veda*, the *Sama Veda* and the *Atharva Veda*—the *Mantras Sanhitās* only and no other.

O.—But the sage *Katyajana* says. The *mantras Sanhitās* together with the *Brāhmanas* constitute the *Veda*.

A.—You must have noticed that in the beginning of every *Mantra Sanhitā* and at the end of each of its chapters it has always been the practice from time immemorial to write the word *Veda*, but it is never done so in the case of *Brāhmanas*. We read in the *Nirukt* "This is in the *Veda*, this is in the *Brāhmanas*;" in the same way we read in *Panini*, "In the *Chhanda (Veda)* and *Brāhman*, etc." It is clear from these quotations that the *Veda* is the name of books distinct from the *Brahmands*. The *Veda* is what is called the *Mantra Sanhitā* or a collection of *mantras*, whilst the *Brāhmanas* are the expositions of those *mantras*. Those who want to know more about this subject can consult our book called "An Introduction to the exposition of the *Vedas*", wherein it is proved on the authority of various kinds of evidence that the

Nirukt
V, 3 and 4
Ashtadhyayi
IV, 2, 66.

श्रुष्यो मन्त्रदृष्टयः मन्त्रान्सम्प्राददुः ॥ निरु ० १ । २० ॥

इत्यपि निगमो भवति । ब्राह्मणम् ॥ नि ० अ २ ५ । खं ० ३ । ४ ॥

कुन्दोब्राह्मणानि च तद्विषयाणि ॥ अष्टाध्यायी ४ । २ । ६६ ॥

above quotation quoted as *Katayan's* could never be his. Because if we believe that, the *Veda* could never be eternal, for in the *Bráhmaṇas* there are to be found biographies of various *Rishis* and sages, kings and princes; but since biographies of persons can only be written after their birth, the *Bráhmaṇas* that contain those biographies must have been written after the birth of those *Rishis* and kings, etc., and, therefore, can not be eternal. The *Veda* does not contain the biography of any person, on the other hand in it only those words are used by which knowledge is made known. There is no mention of any proper names or stories of any particular event or individual in the *Veda*.

O.—How many *shákhás* (branches) are there of the *Veda*?

A.—Eleven hundred and twenty-seven.

O.—What are *shákhás* (branches)?

A.—The expositions are called *shákhás*.

O.—We, hear of learned people speaking of the different parts of the *Veda* as *shákhás*. Are they in the wrong?

A.—If you think over it a little, you will understand that they are in the wrong, because all the *shákhás* are attributed to *Rishis* such as *Ashwaláyani* and others, whilst the authorship of the *Veda* is ascribed to God. In other words, as the author of the four *Vedas* is believed to be God, so are *Rishis* held to be the authors of the *shákhás*, such as *Ashwaláyani*. And besides, all the *shákhás* take *Veda* texts¹ and expound them, while in the *Veda* texts only are given. Therefore, the four *Vedas*—the books of Divine revelation—are like the trunk of a tree whose branches (*shákhás*) are the books, such as *Ashwaláyani*, written by *Rishis* and not revealed by God.² As the parents are kind to their children and wish for their welfare, so has the Supreme Spirit, out of kindness to all men, revealed the *Veda* by whose study men are freed from ignorance and error, and may attain the light of true knowledge and thereby enjoy extreme happiness as well as advance knowledge and promote their welfare.

1 Just as the *Taitreyaśakha* begins with the *mantra*, "*Isha tvāṇye tweli*, etc.', and then follows the exposition of the *mantra*.

2. For further elucidation of this subject, please see our book "*An Introduction to the Exposition of the Vedas*."

O.—Are the *Vedas* eternal or non-eternal ?

A.—They are eternal. God being eternal, His knowledge and attributes must necessarily be eternal, because the nature attributes and character of an eternal substance are also eternal and *vice versa*.

O.—Is this book, called the *Veda*, also eternal.

A.—Oh no, because the book consists only of paper and ink, it can never be eternal, but the words, the ideas expressed by those words and the relationship between the words and what they express are eternal.

O.—Oh, I see. God must have given knowledge to those *Rishis* who afterwards composed the *Vedas*. Is that what you mean ?

A.—There can be no ideas without words. No one but an All-knowing Being has the power to make such compositions as are full of all kinds of knowledge, and require the perfect knowledge of music and poetry, meters, such as *chhandas* and notes, etc. True, after having studied the *Veda*, the *Rishis*, in order to elucidate the various branches of learning, made books on Grammar, Philology, Music and Poetry, etc. Had not God revealed the *Veda*, no man would have been able to write anything. The *Vedas*, therefore, are revealed books. All men should conduct themselves according to their teachings, and when questioned as to his religion let every one answer that his religion is *Vedic*, *i. e.*, he believes in whatever is said in the *Veda*.

The subjects of *God* and the *Veda* have thus briefly been treated. In the next Chapter we shall discourse on the Creation of the World or Cosmogony.

THE END OF CHAPTER VII.

CHAPTER VIII

ON COSMOGONY

(THE CREATION, SUSTENANCE AND DISSOLUTION OF THE UNIVERSE).

“**H**E Who has created this multiform universe, and is the *cause* of its sustenance as well as dissolution, the Lord of the universe in *whom* the whole world exists, is sustained and then resolved into elementary condition, is the Supreme Spirit. Know
Rig Veda Ilim, O man, to be your God and believe in no other
X, 126, 8. as the Creator of the universe.”

“In the beginning the whole was enveloped in utter darkness.
Rig Veda Nothing was discernible. It was like a dark night,
X, 129, 3 Matter was in its very elementary form. It was like ether. The whole universe, completely overspread by darkness, was insignificantly small compared with the Infinite God who, thereafter, by His Omnipotence, evolved this cosmic world—the effect—out of the elementary matter—the cause.” *

“Love and worship that Supreme Spirit, O men, Who is the
Rig Veda support of all the luminous bodies (such as the sun),
X, 121, 1. the one Incomparable Lord of the present as well

इयं विसृष्टिर्यत आ बभूव यीदं दधे यीदं वा न । यो अस्याभ्यन्तः
परमे व्योमन्त्सो अङ्ग वेदं यदि वा न वेदं ॥ ऋ० १० । सू० १२६ । ८॥
तम आसीत्तमसागूढमग्रे प्रकेतं संलिल सर्वमा इदम् । तुच्छये-
नाभ्वापिहितं यदासोत्तपसस्तन्माहिना जायतैकम् ॥ ऋ० ॥ मं० १० ।
सू० १२६ । मं० ३ ॥

हिरण्यगर्भःसंमवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत् । स
दाधार पृथिवीं द्यामुत्तेमां कस्मै'देवाय हविषा विधेम ॥ ऋ० ॥ मं०
१० । सू० १२१ । मं० १ ॥

* It is remarkable that modern science is slowly but surely coming round to what the Vedas teach. The atomic theory is losing ground and the Vedic doctrine gaining ground day by day. Mark what one of the modern-most scientists, M. Bernard Brunlhes says.—“Matter which seems to give us the image of stability and repose only exists, then, by reason of the rotatory movement of its particles so that when atoms have radiated all their energy in the form of luminous, calorific, electric and other forms of vibrations, they return to the primitive ether.”—RAMA DEVA.

as of the future worlds, Who existed even before the world came into being, and has created all things that exist in space between the earth and the heaven.¹

“O Men, that All-pervading Being alone is the Lord of the Yajur Veda XXI, 2. imperishable *prakriti*—the material cause of the world—and of the soul and is yet distinct from both. He is the Creator of the universe—the past, the present and the future.”

“That Supreme Spirit, from Whom all things proceed and in Taitteya Upanishad Bhṛigu, I. Whom they live and perish, is the All-pervading God. Aspire, O men, to know Him.”

“That Great God should be sought after, Who is the cause of Vedant Shāstra I, 1 2. the creation, the sustenance and the dissolution of the universe.”

O.—Has this universe proceeded from God or from something else ?

A.—God is the *efficient* cause of this universe, but the *material* cause is *prakriti*—the primordial elementary matter.

O.—Has not the *prakriti* emanated from God ?

A.—No, it is beginningless.

O.—How many entities are eternal or beginningless ?

A.—Three—God, the soul, and the *prakriti*.

O.—What are your authorities for this statement ?

A.—“Both God and the soul are eternal, they are alike in consciousness and such other attributes. They are associated together—God pervading the soul—and are mutual companions. The *prakriti*, which Rig Veda. I, 164, 20.

पुरुष एवेदं सत् यद्भूतं यच्च भाव्यम् । उतामृतत्वस्येशाने

यदन्ते'नातिरोहति ॥ यजुः ० ॥ अ० २१ । मं० २ ॥

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति ।

यत्प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व तद्ब्रह्म ॥ तैत्तिरीयोपनि०

भृगुवल्ली । अनु० १

जन्माद्यस्य यतः ॥ शारीरक सू० । अ० १ । पा० १ । सू० २ ॥

वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्वः पिप्पलं स्वाद्वत्यनश्नन्न्यो अभि चाकशीति ॥

ऋ० मं० १ । सू० १६४ । मं० २० ॥

1 Literally the sun.—Tr.

likened to the trunk of a tree whose branches are the multiform universe which is resolved into its elementary condition at the time of *dissolution* is also eternal. The natures, attributes and characters of these three are also eternal. Of the two—God and the soul—the latter alone reaps the fruits of this tree of the universe—good or evil—whilst the former does not. He is the All-Glorious Being who shines within, without and all around. God, the soul and the *prakriti*, all these are distinct from one another being different in their natures, but they are all *eternal*.”

“The Great God—the King—revealed all kinds of knowledge to the human soul—His eternal subjects—through the *Veda*.”
Yajur Veda, XL, 8.

“The *prakriti*, the soul and God, all of them, are uncreated. They are the cause of the whole universe. They have no cause and have been existing eternally. The eternal soul enjoys the eternal matter and is wrapped up in it whilst God neither enjoys it, nor, is He wrapped up in it.”
Shweta Upanishad IV, 5.

The attributes of God and the soul have been described in the last chapter. Here we shall treat of the properties of *prakriti*.

“That condition of matter in which the intellect-promoting (*satva*), passion-exciting (*rajas*) and stupidity producing (*tamas*) qualities are found combined in equal proportions is called *prakriti*. From *prakriti* emanated the *principle of wisdom* (*Mahātatva*), and from the latter proceeded the *principle of Individuality* (*Ahankara*) from which emanated the five *subtle entities* and the ten *principles of sensation and action*, and the *manas*, i. e., the *principle of attention*. From the five *subtle entities* issued forth the five *gross entities*, such as

शाश्वतीभ्यः समीभ्यः ॥ यजुः ० अ ० ४० । मं ० ८ ॥

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां स्वरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥

श्वेताश्वतरोपनिषदि । अ ० ४ । मं ० ५ ॥

सत्वरजस्तमसां साम्यावस्था प्रकृतिः प्रकृतेर्महान् महतोऽहङ्काराऽ-
हङ्कारात् पञ्चतन्मात्राण्युभयमिन्द्रियं पञ्चतन्मात्रेभ्यः स्थूलभूतानि-
पुरुष इति पञ्चविंशतिर्गणः ॥ साङ्ख्यसू ० । अ ० १ । सू ० ६१ ॥

solids, liquids, etc. These twenty-four entities and the *purush*, i. e., the spirit—human and Divine—form a group of twenty-five *noumena*." Of all these twenty-four, the *prakṛiti* is uncreated, the *principle of wisdom*, the *principle of Individuality*, and the five *subtle entities* are the products of the *prakṛiti* and are in their turn the cause of the ten *principles of sensation*, and *action* and of the *principle of attention*. The *purush*—i. e., the spirit—is neither the cause (material) nor the effect of anything.

O.—But it is said in the *Chhândogya Upnishad*, "Before Creation this universe was existent"; whilst the *Taitreya Chhândogya Upnishad* says, "It was non-existent or nothing." Again the *Vrihaddranyaka Upnishad* (Chapt. I, 4, 1,) says "It was all spirit"; and lastly the *Shatapatha Brâhmana* (Chapt. XI, 1, 11, 1,) says "It was all God (*Brahma*)" and again "by His Own Will the Great God transformed Himself into this multiform universe." In another *Upnishad* it is written "Sarvam khalu, etc.", which means "Verily this whole universe is God, all other things are nothing but God."

A.—Why do you pervert the meanings of these quotations? For in those very *Upnishads* it is said "O *Shwetketo*, proceed thou from effects to causes and learn that *prithvi* (solids) proceed from liquids, *âpâh* (liquids) from *teja*—that condition of matter whose properties are heat and light, etc,—and *teja* from the uncreated *prakṛiti*. This *prakṛiti*—the true existence—is the source, abode and support of the whole universe." What you have translated

सदेव सोम्येदमग्र आसीत् ॥ छान्दो ० । प्र ० ६ । खं ० २ ॥

असद्वा इदमग्र आसीत् ॥ तैत्तिरीयोपनि ० । ब्रह्मानन्दव ० अनु ० ७ ॥

आत्मैवेदमग्र आसीत् ॥ बृह ० ॥ अ ० १ । ब्र ० ४ । मं ० १ ॥

ब्रह्म वा इदमग्र आसीत् ॥ शत ० ११ । १ । ११ । १ ॥

तदैकत बहुः स्यां प्रजाययेति ॥ सोऽकामयत बहुः स्यां प्रजायेयेति ॥

तैत्तिरीयोपनि ० ब्रह्मानन्दवल्ली । अनु ० ६ ॥

सर्वं खल्विदं ब्रह्म नेह नानास्ति किञ्चन । उपनिषद् ॥

एवमेव खलु सोम्यान्नेन शुक्लेनापो मूलमन्विच्छान्निस्सोम्यशुक्लेन तेजोमूलमन्विच्छ तेजसा सोम्य शुक्लेन सन्मूलमन्विच्छसन्मूलाः सोम्येमा सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा ॥ छान्दो ० प्र ० ६ ।

खं ० ८ । मं ० ४ ॥

as "This universe was non-existent" means that it was non-existent as universe in this gross physical and visible form. But it existed in essence or in elementary form as the eternal *prakriti*. It was not nothing, God and the soul also were existent. Your quotation which begins with *Sarvam khalu* is nothing but a *pot-pourri*, for, you have taken parts of two verses from two different *Upnishads* and put them together and formed them into one sentence. *Sarvam khalu, etc.*, is taken from the *Chhândogya Upnishad* (Chapt. III, 14, 1) and *Nehandand*, from the *Katha Upnishad* (Chap. II, 4, 11). Just as the limbs of the body are of use only so long as they form part of it, but become useless as soon as they are separated or cut off from it, similarly you can get sense out of words or sentences when read in their proper places in conjunction with what has gone before and what follows them, but they become meaningless as soon as they are dislocated from their proper places and joined to others. Now mark carefully the true meaning of the above quotation. "Worship, thou, O soul, that Great Being Who is the Creator, the Support, and the Life of the universe. It is by His power that the whole universe came into being and is sustained, and it is in Him that it exists, Worship Him alone and no other. He is an Indivisible, Immutable, Conscious Being. There is no admixture of different things in Him, though all things with their distinct individual existence have their being in Him and are sustained by Him."

O.—How many causes are there of the Universe ?

A.—Three—The *efficient*, the *material* and the *common*. The *efficient* cause is one by whose directed activity a thing is made, and by the absence of whose directed activity nothing is made. It does not change itself, though it works changes in other things. The *material cause* is one without which nothing can be made. It undergoes changes, is made and un-made.

The *common* cause is one that is an instrument in the making of a thing, and is common to many things. The *efficient* cause is of two kinds:—

The *primary* efficient cause is the Supreme spirit—the Gover-

सर्वं कल्पिदं ब्रह्म तज्जलानिति शान्त उपासीत ॥ छान्दो ० प्र ० ३ ।

कं १४ । मं ० १ ॥ और:—

नेह नानास्ति किंचन । कठोपनि ० अ ० २ ॥ बह्वी ० ४ । मं ० ११ ॥

nor of all, Who creates the universe out of the *prakriti*, sustains it, and then resolves it into its elementary form.

The *secondary* efficient cause is the soul. It takes different materials out of the universe created by God and moulds them into different shapes.

The *material cause* is the *prakriti* which is the *material* used in the making of the universe. Being devoid of intelligence it can neither make nor unmake itself, but is always made or unmade by a conscious intelligent being; though here and there even one kind of dead inert matter is seen to produce changes in another kind of dead matter (but those changes are never ordered). Let us take an illustration. God made seeds (of different kinds), when they fall into a suitable soil and get the proper amount of water and nourishment, they develop into trees, but if they come in contact with fire they perish. All *ordered* changes in material things depend for their occurrence on God and the soul.

All such means as knowledge, strength and hands, and instruments, time and space, that are required for the making of a thing, constitute its *common* cause,

Now take for illustration a pot. The potter is its *efficient* cause, clay its *material* cause, whilst the rod, the wheel and other instruments, time, space, light, eyes, hands (of the potter), knowledge and the necessary labour, etc., constitute its *common* cause. Nothing can be made or unmade without these three causes.

The *Neo-Vedant sts*¹ look upon God as the *efficient* as well as the *material* cause of the universe, but they are absolutely in the wrong.

O.—“ Just as a spider does not take in anything from outside, but draws out filaments from its body with which it spins its web and sports about in it, so does God evolve the world out of His Own self, becomes metamorphosed into it, and enjoys Himself.”

Mandaka
Upanishad,
I, 1, 7

यथार्थनाभिः सृजते गृह्णते च ॥ मुण्डकोपनि ० मं ० १ ।

अ ० १ । मं ० ७ ॥

1. i. e., the modern exponents of the *Vedant* Philosophy.—*Tr.*

"So *Brahma* desired and willed 'Let me assume diverse forms, in other words, become metamorphosed into the universe' and by the mere act of willing He became transformed into the universe."

The Taitreya
Upanishad
Brahm, 6

It is said in the Metrical Commentary of *Gaurpāda* (on the *Vedant Aphorisms*). "Whatever did not exist in the beginning and will cease to exist in the end, does not exist in the present either." In the beginning the world did not exist but *Brahma* did. After the *dissolution* the world will no longer exist, but *Brahma* will. Therefore the world does not exist even in the present, it is all *Brahma*. Why is not the universe *Brahma* then?

The Gaurpa
dheya Kasika.

31.

A.—If, as you say, *Brahma* (God) were the *material cause* of the universe, He would become transformable, conditioned and changeable. Besides, the natures, attributes and characteristics of a *material cause* are always transmitted to its effect. Says the *Vaisheshika Darshnī*. "The effect only reveals whatsoever pre-existed in the (material) cause." How could then *Brahma* and the material world be related as (*material*) *cause* and *effect*? They are so dissimilar in their natures, attributes and characteristics. Why! *Brahma* is the Personification of true existence, consciousness and bliss, whilst the material universe is ephemeral, inanimate and devoid of bliss. *Brahma* is Uncreated, Invisible, whilst the material world is created, divisible and visible. Had the material objects, such as solids, been evolved out of *Brahma* He would possess the same attributes as the material objects. Just as solids and other material things are dead and inert, so would *Brahma* be, or the material objects would possess consciousness just as *Brahma* does. Moreover the illustration of a spider and its web does not prove your contention. Instead it disproves it, because the material body of the spider is the *material cause* of the filaments, whilst the soul within is the *efficient cause*.¹ In the same way, the All-pervading

Vaisheshik
II, 1, 14.

आदावन्ते च यन्नास्ति वर्त्तमानेऽपि तत्तथा ॥ गौडपादीय कारिका
श्लो ० ३१ ॥

कारणगुणपूर्वकः कार्यगुणो दृष्टः ॥ वैशेषिक ॥ अ ० २ । आ ० १
सू ० २४ ॥

1. It also illustrates the wonderful creative power of God that the soul cannot draw out filaments from the bodies of other creatures.

God has evolved this gross visible universe out of the subtle, visible *prakriti* that resided in Him. He pervades the universe and witnesses all, and is perfect Bliss. The text you have translated into "God desired and willed 'Let me assume diverse forms, etc.," really means that God mentally saw, contemplated and willed 'Let me create the multiform universe and become revealed'; because it is only after the world has been created that God becomes contemporaneous with the various gross physical objects and is revealed to the human souls in their meditations, thoughts, knowledge, preachings and hearings. At the time of *Dissolution* no one except Himself and the *emancipated* souls know Him. The aphorism, you have quoted, is erroneous; because, though it is true that before Creation, the universe did not exist in this gross visible condition, nor will it exist in this form from the *Dissolution* onwards till the beginning of the next Creation, yet it was not *nothing*, nor will it be. Before Creation it existed in a subtle invisible elementary form, so will it be after *Dissolution*. Says the *Rig Veda* "In the beginning it was all darkness", the whole universe was enveloped in utter darkness." Again says *Manu* "In the beginning this universe was enshrouded in darkness. It was neither definable, nor discoverable by reason. Neither did it possess any physical signs, nor was it, therefore, perceptible by the senses."

Rig Veda
X, 126, 3

Manu
I. 5

Nor shall it be after the beginning of, or, during the period of *Dissolution*. But at the present time it is definable, possessed of visible signs and characteristics, and therefore perfectly discernable by the senses, and yet that commentator declared the non-existence of the world in the present, which is absolutely invalid. Because whatever a person knows on the authority of *direct cognition* and other evidences cannot be nothing,

O.—What object had God in creating the world ?

A.—What object could He have in not creating it ?

O.—Had He not created it, He would have lived in happiness ? besides, the souls would have remained free from pleasure and pain and the like.

तमं आसीत्तमसा गुह्यमग्रे ॥ ऋ० मं० १०। सू० १२६। मं० ३॥

आसीद्विदं तमोभूतमप्रज्ञातमलक्षणम् ।

अप्रतर्क्यमविज्ञेयं प्रसूतमिव सर्वतः ॥ मनु० १।५॥

A.—These are the ideas of the lazy and the indolent, but not of men of energetic and active habits. What happiness could the souls enjoy during the period of *Dissolution*? If the happiness and misery of this world were compared, it will be found that the happiness is many times greater than the misery. Besides, many a pure soul that adopts the means of obtaining salvation attains final beatitude; whilst during the period of *Dissolution* the souls simply remain idle as in *deep sleep*. Moreover had He not created this world, how could He have been able to award souls their deserts, and how could they have reaped the fruits of their deeds—good and evil—done in the previous cycle of Creation¹? If you were asked what is the function of the eyes, you can only say 'sight of course.' In the same way, of what use could the knowledge, activity, and power of creating the world be in God other than that of creating? Nothing else. The attributes of God, such as justice, mercy, the power of sustaining the world, can have significance only when He makes the world. His Infinite power bears fruit only when it is applied to the creation, sustenance, government and dissolution of the universe. Just as sight is the natural function of the eye, so are the creation of the world, the free gift of all things to the souls and promoting the well-being of all the natural attributes of God.

O.—Was the seed made first or the tree?

A.—The seed, because, the seed, cause *Hetu* (source), *Nidāna Nimitta* (origin), etc., are all synonymous terms. The cause, being also called the seed, must precede the effect.

O.—God being Omnipotent, He can also create *prakṛiti*—the primordial matter—and the soul. If He can not, He cannot be called Omnipotent.

A.—We have explained the meaning of the word *Omnipotent* before. But does *Omnipotent* mean one who can work even impossibilities. If there be one who can do even such impossible things as the production of an effect without a cause, then can He make another God, Himself die, suffer pain, become dead and inert, inanimate, unjust, impure and immoral or not? Even God cannot change the natural properties of things, as heat of the fire,

1. That is, one preceding the last Creation.

fluidity of liquids and inertness of earth, etc. His laws being true and perfect, He cannot alter them. *Omnipotence*, therefore, only means that He possesses the power of doing all his works without any help.

O.—Is God formless or embodied? If he be formless, how could He create the world without bodily organs? Of course an objection like this cannot be urged if He be embodied.

A.—God is formless. He cannot be God who possesses a body; because he would then have finite powers, be limited by time and space, be subject to hunger and thirst, heat and cold, wounds and injuries, pain and disease. Such a being may possess the attributes or powers of the soul, but no Divine attributes could be ascribed to him; since incarnate God could never grasp and control the primordial elementary matter—the *prakriti*—atoms and molecules, nor could he create the world out of those subtle elements, just as we, being embodied in flesh, cannot grasp or control them. God does not possess a physical body or bodily organs, such as hands and feet, though he does possess Infinite power, Infinite energy and Infinite activity, by virtue of which He does all those works that neither matter nor the soul can do. It is only because He is even more subtle than the soul and the *prakriti*, and pervades them, that He can grasp them and transform them into this visible universe.

O.—If God be formless, this world created by Him should also be formless, just as in the case of other living beings, such as men,—the children have bodies like their parents. Had they been formless, their children would have been the same.

A.—What a childish question! We have already stated that God is not the *material cause* of the universe. He is only its *efficient cause*. It is *prakriti* and *paramanus*—the primordial elementary matter and atoms,—which are less subtle than God, that are the *material cause* of the world. They are not altogether formless but are subtler than other material objects, while less subtle as compared with God.

O.—Cannot God create an effect without a cause?

A.—No; because that which does not exist (in any form) cannot be called into existence. It is absolutely impossible. It is as

much impossible for an effect to be produced without its cause as the story of a man, who would brag in the following way, to be true. "I saw a man and a woman being married whose mothers never bore any children. They had boys made of human horns, and wore garlands of ethereal flowers. They bathed in the water of mirage and lived in a *town of angels* where it rained without clouds, and cereals and vegetables grew without any soil, etc.," or 'I had neither father nor mother and yet came into being. I have no tongue in my month and lo! I can speak. There was no snake in the hole and yet one came out of it. I was nowhere, nor were these people, and yet we are all here.'" Only lunatics can believe and say such things.

O.—If there can be no effect without a cause, what is the cause of the first cause then.

A.—Whatever is an *absolute* cause, can never be an effect of another, but that which is the cause of one and the effect of another is called a *relative* cause. Take an example. The earth is the cause of a house but an effect of liquids¹, but the first cause, *prakṛiti* has no other cause, *viz.*, it is beginningless or eternal. Says the *Sāṅkhya*

Sāṅkhya
I, 67.

Darshana, "The first cause having no cause is the cause of all effects." Every effect must have three causes before it comes into existence; just as before

a piece of cloth can be made, it must have three things—the weaver, the thread and the machinery, in the same way the creation of the world pre-supposes the existence of God, the *prakṛiti*, the souls, time and space which are all uncreated and eternal. There would be no world if even one of them were absent.

The various objections of atheists are answered below.

(i) *O.*—*Shūnya* (*nought* or nothing) is the one true reality. In the beginning there was nothing but *shūnya*, and *shūnya* will survive in the end; because whatever now exists will cease to exist and become *shūnya*.

मूले मूलाभावादमूलं मूलम् ॥ सांख्यद ० । अ ० १ । सू ० ६७ ॥

अत्र नास्तिका आहुः—शून्यं तत्त्वं भावो विनश्यति वस्तुधर्म-

त्वाद्भिनाशस्य ॥ सांख्यद ० अ ० १ । सू ० ४४ ॥

¹ Liquids are the causes of solids as they precede them in the order of formation. The earth is a solid.—*Tt.*

A.—The ether, an invisible substance (such as *prakṛiti*), the space and a point are also called *śūnya*. It is inanimate and all things invisibly exist in it. Lines are made up of points, while circles, squares, etc., are made up of lines. Thus has God, by the might of His creative power, evolved the earth, mountains and objects of all other shapes and forms out of a point or nebula—*śūnya*. Besides, he who knows *śūnya* cannot be *śūnya* (nothing). [Hence *śūnya* does not here mean nothing but a point or a nebula.]

(ii) O.—Something *can* come out of nothing, just as a seed does not germinate and send forth a sprout until it is split, but when you break a seed and look into it, you do not find any sprout in it. It is clear then that the sprout comes out of nothing.

A.—That which splits a seed before it germinates, must have already been present in the seed, otherwise what causes the seed to split? Nor would it have come out had it not been there.

(iii) O.—It is not true 'As you sow so shall you reap.' Many an act is seen that does not bear fruit; therefore it is right to infer that it entirely rests with God to punish or reward a man for his deeds. It absolutely depends upon His wish.

A.—If it were so, why does not God reward or punish a man for deeds he has never done? It follows, therefore, that God gives every man his due according to the nature of his deeds. God does not reward or punish men according to the caprice of his Will. On the other hand, He makes a man reap only what he has sown.

(iv) O.—Effects can be produced without a cause just as the sharp thorns of *Acacia Arabica* spring out of branches that are not at all sharp and pointed but are soft and smooth. It is clear from this illustration, therefore, that in the beginning of Creation all material objects and bodies of living beings come into being without a (first) cause.

अभावाद भावोत्पत्तिर्नानुपमृद्य प्रादुर्भावात् ॥

ईश्वरः कारणं पुरुषकर्माफल्यदर्शनात् ॥

अनिमित्ततो भावोत्पत्तिः कण्टकतैक्ष्ण्यादिदर्शनात् ॥

सर्वमस्त्वित्यमुत्पत्तिविनाशधर्मकत्वात् ॥

A.—Whatever a thing springs from, is its cause. Thorns do not come out of nothing. They come out of a thorny tree, therefore, that tree is their cause. Hence the world was not created without a cause.

(v) O.—All things have been *created* and are liable to decay. They are all ephemeral. The *Neo-vedantists* put forward objections like this, because they say “Thousands of books support the doctrine that *Brahma* alone is the true reality, the world is a delusion and the soul is not distinct from *Brahma* (God). All else is unreal.”

A.—All can not be unreal if the fact of their being unreal is real.

O.—Even the fact of their being unreal is unreal. Just as fire not only burns other things and thus destroys them, but is itself destroyed after others have been destroyed.

A.—That which is perceptible by the senses cannot be unreal or nothing, nor can the extremely subtle matter—the *material cause* of the world—be unreal or perishable. The *Neo-Vedantists* hold *Brahma* as the (*material*) cause of the universe, He—the cause—being real, the world—the effect—can not be unreal. If it were said that the material world is only a material conception and, therefore, unreal like the objects seen in a dream or like a piece of rope seen in the dark and mistaken for a snake, it cannot be true; because a conception or an idea is something abstract which cannot remain apart from the noumenon wherein it resides. When one that *conceives* (*viz.*, the soul) is real, the conception cannot be unreal, otherwise you will have to admit that the soul is also unreal. You cannot see a thing in a dream unless you have seen or heard of it in the wakeful state, in other words, when the various objects of this world come in contact with our senses, they give rise to percepts called knowledge by *direct cognition*—which leave *impressions* on our souls, it is these impressions which are recalled by, and become vivid to the soul in dreams. If it be possible for a man to dream of things of which he has had no impressions in his mind, a man born blind, should dream of colours which is not the case. It

श्लोकार्थेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।

ब्रह्म सत्यं जगन् मिथ्या जीवो ब्रह्मैव नापरः ॥

follows, therefore, that in the mind are retained impressions and ideas of external things that exist in the outside world. And just as external things continue to exist even after a man ceases to have any consciousness of them as in *sound sleep*, so does *prakriti*—the *material cause* of the world—continue to exist ever after *Dissolution*.

O.—As the external objects pass out of our consciousness in *slumber* and those seen in a dream in the state of *profound sleep*, *i. e.*, perish as far as we are concerned, in the same way why not believe that the external things seen in the *wakeful state* are also unreal?

A.—No, we cannot believe that ; because both in *slumber* and *profound sleep* the external objects only pass out of our consciousness. They do not cease to exist, just as different things lying behind us are simply invisible to us but are there, and have not ceased to exist. Therefore, what we have said before, that God, the soul and the *prakriti*—the material cause—are three real entities, is alone true.

(vi) *O.*—The five *bhūts*—the five states of matter as *Pritvi Apah*, etc.,—being eternal, the whole world is eternal or imperishable.

A.—No it is not true ; because if all those objects, the cause of whose formation or disintegration is seen every day, be eternal, the whole material visible world with all such perishable things as the bodies of men and animals, houses, and their furniture and the like would be eternal, which is absurd. Therefore, the effects can never be eternal.

(vii) *O.*—All things are distinct from each other. There is no unity in them. Whatever we see precludes another.

A.—The whole exists in its parts. Time, ether, space, God, and Order and Genus, though separate entities, are yet common to all. There is nothing that can exist separate from or without them. Hence all these are not separate from each other, though they are different by nature. Thus there is unity in variety.

सर्वं नित्यं पञ्चभूतनित्यत्वात् ॥

सर्वं पृथग् भावलक्षणपृथक्त्वात् ॥

सर्वमभावो भावेष्वितरेतराभावसिद्धेः ॥ न्यायसू० ॥ अ० ४ । आ० १ ॥

(viii) *O.*—All things exclude each other, and are therefore *non-existent*, just as a cow is *not* a horse, *nor* is a horse a cow. Therefore, both the horse and the cow are *non-existent*. Similarly, all things are as if *non-existent*.

A.—Though it is true that the 'relation of one thing excluding others does exist in all things, but a thing does *not* exclude *itself*. For example, a cow is not a horse, nor is a horse a cow ; but a cow as a cow and a horse as a horse do exist. If things were non-existent, how could you ever speak of this *Itretardbhava* relation of things, *i. e.*, 'the relation of one thing excluding others from itself.' [Hence the world and things contained therein do exist. They are not non-existent].

(ix) *O.*—The world comes into being by virtue of the fact that it is in the nature of things to combine together and produce different things. Just as maggots are produced by the coming together of food, moisture and by decomposition setting in ; or as vegetables begin to grow when the seed, water, and soil are brought together under favourable conditions ; or as the wind blowing on the sea is the cause of waves that in turn produce merchaum, which mixed with turmeric, lime and lemon juice forms what is called concrete, so does this world come into being by virtue of the natural properties of the elements. There is no Creator.

A.—If *formation* be the natural property of matter, there would be no *dissolution* or *disintegration* ; and if you say that *disintegration* is also a natural property of matter, there could then be no *formation*. But if you say that both *formation* and *disintegration* are the natural properties of matter, there could then be neither *formation* nor *dis-integration*. If you say that an *efficient* agent is the cause of the creation and dissolution of the world, it must be other than and distinct from the objects that are subject to *formation* and *disintegration*. If *formation* and *disintegration* be the natural properties of matter, they may happen at any and every moment. Besides, if there is no Maker and the world came into being by virtue of the natural properties inherent in matter, why do not other earths, suns and moons come into existence near our earth ? Moreover, whatever now grows or comes into being, does so by virtue of the combination of different substances—made by God. Just as plants grow wherever the water, the soil and the seed come

in contact under favourable conditions, and not otherwise ; in the same way in the manufacture of concrete, its components such as turmeric, lime, lemon juice and merchaum do not come together by themselves, but are mixed together by some one, nor do they produce concrete unless mixed in the right proportion. Similarly, the *prakriti* and atoms, until they are properly combined by God with the requisite knowledge and skill, cannot by themselves produce anything. It follows, therefore, that the world did not come into being by itself, *i. e.*, by virtue of the natural properties of matter, but was created by God.

O.—This world has had no Creator, nor is there one at present, nor, small there ever be one. It has been eternally existing as such. It was never created nor shall it ever perish.

A.—No action or thing—which is the product of an action—can ever come into existence without an agent. All objects of this world such as the earth, are subject to the processes of formation, that is, are the product of definite combination. They can never be eternal, because a thing which is the product of combination can never exist after its component parts come asunder. If you do not believe it, take the hardest rock or a diamond or a piece of steel and smash it into pieces, melt or roast it and see for yourself if it is composed of separate particles, called molecules and atoms, or not. If it is, then surely a time will come when those molecules will come apart.

O.—There is no Eternal God, on the other hand a highly exalted soul, that by the practice of *yoga* attains such powers as the control of atoms, etc., and omniscience, becomes God.

A.—Had there been no Eternal God, the Creator of the universe, Who would have made the bodies, the sense organs and all other objects of this world, the very support and means of subsistence of the *yogi*, by means of which he comes to possess such wonderful powers? Without their help no one can endeavour to accomplish anything. The endeavour being impossible how could he have acquired those wonderful powers? Whatsoever efforts a man may make, whatsoever means he may employ, whatsoever powers he may acquire, he can never equal God in His *natural*—in contradistinction to the soul's *acquired*—Everlasting or Eternal powers which are infinite and manifold ; because, the knowledge of the soul,

even if it were to go on improving till eternity, will still remain *finite* and his powers *limited*. Its power and knowledge can never become infinite. Mark, no *yogi* has ever been able to subvert the laws of nature as ordained by God, nor ever shall. God—the Eternal Seer—possessed of wonderful powers has ordained that eyes shall be the organs of sight, and ears the organs of hearing. No *yogi* can ever alter this order. The human soul can never become God.

O.—In different cycles of Creation does God make the universe of a uniform or of a different character ?

A.—Just as it is now, so was it in the past, so will it be in the future. It is said in the *Veda* " Just as God created the sun, the earth, the moon, the electricity, the atmosphere in the previous cycles, so has He done in the present and so will He do in the future." God's works, being free from error or flaw, are always of a uniform character. It is only the works of one who is finite and whose knowledge is subject to increase or decrease that can be erroneous or faulty, not those of God.

O.—Do the *Veda* and the *Shāstras* harmonize with or contradict one another on the subject of Creation ?

A.—They harmonize.

O.—If they harmonize, why is it that in the *Taittirea Upanishad* Creation is described in the following manner ? " Out of *prakṛiti*—the elementary material cause of the world—God first created *Akāśh*.¹ Then was evolved *Vāyu*—gaseous or vaporous condition of matter ; out of *Vāyu* proceeded *Agni*—matter which gives out

Taittirea
Upanishad
Brahmanand,
1

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् । दिवं¹ च पृथिवीं चान्त-
रिक्षमथो खः ॥ ऋ ० ॥ मं ० १० । सू ० १६० । मं ० ३ ॥

तस्माद्वा एतस्मावात्मन आकाशः सम्भूतः । अकाशाद्वायुः । वायो-
रग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधि-
भ्योऽन्नम् । अन्नाद्देतः । रेतसः पुरुषः । स वा एष पुरुषोऽन्नरसमयः ॥
तैत्तिरीयोपनि ० ब्रह्मानन्द ० अनु ० १ ॥

1. *A'kash* is here said to be created, it only means that by the gathering together of the all-pervading elements *A'kash* as well as space becomes manifest. In reality *A'kash* is never created, because if there were no *A'kash* and space, wherein cou'd the *prakṛiti* exist ?

heat, light and electricity—Out of *Agni* proceeded *Liquids* ; and out of *Liquids* came *solids* (such as the earth) ; out of solids issued forth *vegetables* which yielded *food*. Food produced the *reproductive element* which is the cause of *physical body and bodily organs*." In the *Chhândogya* it is written that Creation begins with *Agni*, in the *Aitreya Upanishad* that it begins with *Liquids*. In the *Veda* itself in some places *Purush*, while in others *Hiranya garbh* has been described as the cause of the universe; whilst in the *Mimâṃsâ action or application*, in *Vaisheshika time*, in *Niyâya paramanus*—atoms, in *Yoga conscious exertion*, in *Sankhya prakriti*—the primordial elementary matter,—in *Vedant, God*. Now out of all these which is right and which wrong ?

A.—They are all right, not one of them is wrong. He is in the wrong who misunderstands them. God is the *efficient* cause and *prakriti* the *material* cause of the universe. After *Mahâpralaya*—*Grand* dissolution—the next Creation starts with *Âkâsh*. In *Minor Dissolution* when disintegration does not reach the stage of *Vayu* and *Âkâsh* but reaches only that of *Agni*, the next Creation begins with *Agni*. But when after *Dissolution* in which even *Agni*—electricity—is not disintegrated, the next creation begins with *Liquids*. In other words the next Creation starts at where the previous *Dissolution* ends. *Purush* and *Hiranyagrabha*, as we have described in the first chapter, are the names of God. Nor is there contrariety in the description of creation given in the six *Shâstras*, because what is contrariety but contradiction of statements when the subject under discussion is the same. Now mark how the descriptions of six *Shâstras* harmonize with each other. The *Mimâṃsa* says "Nothing in this world can be produced without proper *application*." The *Vaisheshika* says "Nothing can be done or made without the expenditure of *time*." The *Niyâya* says "Nothing can be produced without the *material cause*." The *Yoga* says "Nothing can be made without the requisite *skill, knowledge and thought*." The *Sâṅkhya* says "Nothing can be made without the *definite combination of atoms*." The *Vedant* says "Nothing can be made without a *Maker*." This shows that the Creation of the world requires six different causes which have been described separately one by each separate *Shâstra*. There is no contradiction in these descriptions. The six *Shâstras* together serve to explain the phenomenon of Creation in the same way as six men

would help each other to put a thatch on the roof of a house. A man took six men—five of them blind and the sixth possessed of dim sight—and showed them each a different part of the body of an elephant, and then asked them what they thought the animal was like. The first one answered '*like a pillar*', the second '*like a fan*', the third '*like a big pestle*', the fourth '*like a broomstick*', the fifth '*like something flat*', and the sixth one said '*something dark like four pillars supporting the body of a buffalo*.' Similar to these six men is the condition of those men who, instead of studying the books of *rishis*—the true seers of nature—, read the current *Sanskrit* or vernacular books written by narrow-minded men of little understanding who malign each other and wrangle over triflings. Why should they not suffer who are the blind followers of the blind? The lives of half-educated, selfish, sensual and ease-loving men of to-day help to ruin and debase the world.

O.—Why should a cause not have a cause, if there can be no effect without a cause?

A.—O ye simple brethren! Why do you not use your common sense a little? Mark, there are only two things in this world, a *cause* and an *effect*. Whatsoever is a cause (absolute) can never be an effect; and whatsoever is an effect can never be a cause at the same time. As long as a man does not thoroughly understand the science of Creation, he can never have a true conception of the universe.

"The condition of matter in which intellect-promoting (*satva*) passion-existing (*rajas*) and stupidity-producing (*tamas*) qualities are found combined in equal proportions is the uncreated, imperishable *prakriti*. The first combination of the highly subtle, indivisible separately-existing particles called *paramāṇus* (atoms)¹ derived from the *prakriti*, is called the *Beginning* (of *Creation*). The various combinations of atoms in different proportions and ways give rise to various grades and condition—subtle and gross—of matter till it reaches the gross visible multiform stage called *Sṛishti*—the universe."

नित्यायाः सत्त्वरजस्तमसां साम्यावस्थायाः प्रकृतेदृश्यमानां परमसूक्ष्मा-
णां पृथक्पृथक्वर्त्तमानानां तत्त्वपरमाणूनां प्रथमः संयोगांशः संयो-
गविशेषादवस्थान्तरस्य स्थूलाकारप्राप्तिः सृष्टिरुच्यते ।

1. I have translated the word *paramāṇu's* into atoms, but perhaps it would be more correct to translate the word in *electrons*.—Tr.

Now that which enters into the first combination and brings it about, existed before the combination, and shall exist after the component parts are pushed asunder is called the *cause*. Whilst that which comes into existence after the combination, and ceases to exist after it has come to an end is called the *effect*. He who wants to know the cause of a cause, the effect of an effect, the maker of a maker, the agent of an agent, and the act of an act, is blind though he sees, is deaf though he hears, and is ignorant though well-read. Can there ever be the eye of an eye, the lamp of a lamp, and the sun of a sun? That out of which something is made is called a *cause*. Whatever is made from another is called an *effect*. Whoever produces an effect out of a cause is called the *maker*.

"Nothing can ever become *something*, nor can *something* ever become *nothing*. These two principles have been rightly ascertained by the true seers of nature," How can prejudiced, sophisticated, insincere, and ignorant minds understand them so easily? He who is neither well-read nor associate with the good and the learned, nor meditates on these abstruse subjects with profound attention, remains immersed in doubt and ignorance. Blessed are they who studiously endeavour to understand the principles of all sciences and having mastered them, teach others honestly.

It is clear, therefore, that he who believes this world to have been created without a cause really knows nothing.

When the time of Creation comes, God gathers those extremely subtle particles (called *Paramānus*). (The first principle that is produced out of the highly subtle elementary *prakṛiti*, is called *Mahā-tatva*—the principle of wisdom—which is one degree less subtle than the *prakṛiti*. Out of *Mahātatva* is evolved *Ahankāra*—the principle of individuality—which is still less subtle and in its turn gives rise to the five subtle principles, called *Bhuts*, besides the five principles of sensation¹ and the five principles of action² and the principle of

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ भगवद् गी० अ० २ । १६ ॥

1. i. e., of Hearing, seeing, smell, taste and touch.

2. i. e., of Speech, grasp, locomotion, reproduction and excretion.

attention, which are all a little less subtle than the *principle of individuality*? The five subtle *bhuts*, by passing through various stage of less subtle conditions of matter, are finally transformed into five least subtle states of matter, such as solids, liquids, etc. From the latter spring up various kinds of trees, plants, etc., which are the source of *food*, and out of food is produced the *reproductive element* which is the cause of the body.) But the first creation (of bodies) was not the result of sexual intercourse; because it is only after the male and female bodies have been created by God and souls put into them that the *Maithuni* (i. e., by sexual intercourse) creation begins. Behold the Wonderful organization of the body! How the learned are wonderstruck with it? First there is the osseous frame-work girt with a net-work of vessels—veins, arteries and nerves, etc,—invested with flesh, and the whole covered by skin with its appendages—nails and hairs. Then how beautifully are the different organs, such as the heart, the liver, the spleen and the lungs—the ventilating apparatus—laid out. The formation of the brain, of the optic nerve with the most reticulate formation of the *retina*, the demarking of the paths of *indryas*—the *principles of sensation and action*—, the linking of the soul with the body, the assigning of definite places to it for *wakeful state*, *slumber* and *deep sleep*, the formation of different kinds of *dhātūs*—tissues and secretions, such as muscle, bone-marrow, blood, reproductive elements—and the construction of various other wonderful structures and mechanisms in the body who but God could have caused? The earth studded with various kinds of precious stones and metals, the seeds of trees of a thousand different kinds¹ with their wonderfully exquisite structures, leaves with myriads of different colours² and shades, flowers, fruits, roots, rhizomes and cereals with various scents and flavours³ none but God could create. Nor could any one except God create myriads of earths, suns, moons and other heavenly bodies, and sustain, revolve and regulate them.

An object when perceived produces two kinds of knowledge in the mind of the observer, *viz.*, of the *nature* of the object itself and of its *maker*. For example, a man found a beautiful ornament in a jungle. On examination he saw that it was made of gold and that

1. Such as Banyan tree, etc

2. Such as green, white, yellow, dark, be-spotted and other mixed colours.

3. Such as a sweet, alkaline, saltish, bitter, astringent, sharp and acid.

it must have been made by a clever goldsmith. In the same way, the wonderful workmanship and execution of this wonderful universe prove the existence of its Maker.

O.—What was first created, man or earth, etc. ?

A.—The earth, etc., because without them where could man live and how could he maintain his life ?

O.—Was one man created in the beginning of Creation or more than one ?

A.—More than one ; because souls, that on account of their previous good actions deserve to be born in the *Aishwari*—not the result of sexual intercourse—Creation, are born in the beginning of the world. It is said in the *Veda* “(In the beginning) there were born many men as well as *rishis*, *i. e.*, learned seers of nature. They were progenitors of the human race.” On the authority of this *Vedic* text it is certain then that in the beginning of Creation hundreds and thousands of men were born. By observing nature with the aid of reason we come to the same conclusion, *viz.*, that men are descended from many fathers and mothers (*i. e.*, not from one father and one mother).

O.—In the beginning of Creation were men created as children, adults or old people or in all these condition ?

A.—They were all adults, because had God created them as children they would have required adults to bring them up, and had he created them as old men, they would not have been able to propagate the race, therefore He created them adults

O.—Has Creation ever had a beginning ?

A.—No ; just as the night follows the day and the day follows the night, the night precedes the day and the day precedes the night, so does *Creation* follow *Dissolution* and *Dissolution* follow *Creation*, *Dissolution* precede *Creation*, and *Creation* precede *Dissolution*. This alternate process has been eternally going on. It has neither a beginning, nor an end, but just as the beginning and end of a day or of a night are seen, so do Creations and Dissolutions have beginnings as well as ends. God, the soul and *prakriti*—the primordial elementary matter—are *eternal* by nature, whilst *Creation*, and *Dissolution* are *eternal* by *pravāk*—*i. e.*, they follow each

other in alternate succession—like the flow of a river which is not continuous throughout the whole year. It dries up and disappears in summer, and reappears in the rainy season. Just as the nature, attributes, and character of God are eternal, so are His works—the Creation, Sustenance, and Dissolution (of the world).

O.—God put some souls in human bodies, while others he clothed with the bodies of ferocious animals such as tigers, others with those of cattle, such as cows, others with those of birds and insects, others still with those of plants. Does not this belief impute partiality to God ?

A.—No, it does not impute any partiality, because He put those souls into the bodies they deserved according to deeds done in the previous birth. Had He done so without any consideration as to the nature of their deeds, He would have been unjust indeed.

O.—Where was man first created ?

A.—In *Trivishtap* otherwise called Tibet.

O.—Were all men of one class or divided into different classes at the time of Creation ?

A.—They all belonged to one class, *viz.*, that of man, but later on they were divided into two main classes,—the *good* and the *wicked*. The good were called *Aryas* and the wicked *Dasyus*. Says the *Rig Veda*, “Do ye know (there are) two classes of men—*Aryas* and *Dasyus*.” The good and learned were also called *Devas*, while the ignorant and wicked, such as dacoits, were called *Asura*. The *Aryas* were again divided into four *Classes*, *viz.*, *Brhmana*, *Kshatriya*, *Vaishya* and *Shudra*. Those who belonged to the first three *Classes* being well-educated and bearing good character, were called *Dwijas*—the twice-born ; whilst the *fourth Class* was so named because of being composed of ignorant and illiterate persons. They were also called *Anaryas*—not good. This division into *Aryas* and *Shudras* is supported by the *Atharva Veda* wherein it is said “Some are *Aryas*, others *Shudras*.”

O.—How did they happen to come here (to India) then ?

A.—When the relations between the *Aryas* and *Dasyus*, or between *Devas* and *Asuras*, (*i.e.*, between the good and learned, and the ignorant and wicked) developed into a constant state of warfare,

and serious troubles arose, the *A'ryas* regarding this country as the best on the whole earth emigrated here and colonized it. For this reason it is called *A'ryavarta*—the abode of *Aryas*.

O.—What are the boundaries of *A'ryavarta* ?

A.—“It is bounded on the *North* by the Himalayas, on the *South* by the Vindhya-chal mountains, on the *East* Manu II, 22, 17 and *West* by the sea. It has also on its *West* the *Sarasvati* river (the Sindh or Attock) and on the *East* the *Dhrishvati* river also called the Brahmaputra which rises from the mountains east of Nepal, and passing down to the east of Assam and the west of Burma, falls into the Bay of Bengal in the Southern Sea (Indian Ocean). All the countries included between the Himalaya on the north and the Vindhya-chal mountains on the south as far as Rameshwar are called *Aryavarta*, because they were colonized and inhabited by *Devas* (the learned) and *Aryas*—the good or noble.”

O.—What was the name of this country before that, and who were its aboriginal inhabitants ?

A.—It had no name, nor was it inhabited by any other people before the *Aryas* (settled in it) who sometime after Creation came straight down here from Tibet and colonized this country.

O.—Some people say that they came from Iran (Persia) and hence they were called *Aryas*. Before the *Aryas* came to this country it was inhabited by savages whom the *Aryas* called *Asuras* and *Rakshas* as (demons), while they called themselves *Devas* (gods). The wars between the two were called by the name *Devāsura Sangrām* as in the historical romances. Is this true ?

A.—It is absolutely wrong. The *Veda* declares what we have already repeated, *i.e.*, “The virtuous, learned, unselfish, and pious Rig Veda I, 51, 8. men are called *Aryas*, while the men of opposite character such as dacoits, wicked, unrighteous and

आसमुद्रास्तु वै पूर्वादासमुद्रास्तु पश्चिमाहत ।

तयोरेवान्तरं गिर्योराय्यावर्त्तं विदुर्बुधाः ॥

सरस्वतीव्यत्योर्द्वेधनद्योर्यदन्तरम् ।

तं द्वेधनिर्मितं देशमार्यावर्त्तं प्रचक्षते ॥ मनु० २ । २२ । १७ ॥

विजानीष्याम्ये च दस्यवो बहिर्ष्मते रणधया शासद्व्रतात् ॥ ऋ०

मं० १ । सू० । ५१ मं० ८ ॥

ignorant persons are called *Dasyus*." Besides, "The *Dwijās* (the Atharva Veda twice-born)—*Brāhmanas*, *Kshatriyas*, *Vaishyas*—are called *Aryas*, while the *Shudras* are called *Andāryas*, or *Non-Aryas*." In the face of these Vedic authorities how can sensible people believe in the imaginary tales of the foreigners. In the *Devāsura* wars, Prince *Arjuna* and King *Dashrath* and others of *Aryavarta* used to go to the assistance of the *Aryas* in order to crush the *Asuras*. This shows that the people living outside *Aryavarta* were called *Dasyus* and *Malechhas*; because whenever those people attacked *Aryas* living on the Himalayas, the kings and rulers of *Aryavarta*, went to help the *Aryas* of the north, etc. But the war which Ram Chandra waged in the south against Ravan—the king of Ceylon—is called not by the name of *Devāsura* war but by that of *Rāma-Rāvana* war or the war between the *Aryas* and *Rākshasas*. In no Sanskrit book—historical or otherwise—it is recorded that the *Aryas* emigrated here from Iran, fought with and conquered the aborigines, drove them out, and became the rulers of the country. How can then these statements of the foreigners be true? Besides, *Manu* also corroborates our position. He says, "The countries other than *Aryavarta* are called *Dasyu* and *Malechha* countries." The people living in the 'north-east, north, north-west and west of *Aryavarta* were called *Dasyus*, *Asuras* and *Malechhas*, while those living in the south, south-east and south-west were called *Rākshasas*. You can still see that the description of *Rākshasas* given therein tallies with the ugly appearance of the negroes of to-day. The people living in the *antipodes* of *Aryavarta* were called *Nāgas*, and their country *Padma* because of being situated under the feet (of those living in *Aryavarta*). Their kings belonged to the *Nāga* dynasty taking their name from that of the founder who was called *Nāga*. His daughter *Ulopi* was married to Prince *Arjuna*. From the time of *Ikshvāku* to that of *Kauravas* and *Pandavas*, the *Aryas* were the sovereign rulers of the whole earth, and the *Vedas* were preached and taught more or less even in countries other than *Aryavarta*.

उत्त शूद्रे उतार्ये ॥ अथर्व ० कां ० १६ । व ० ६२ ॥

म्लेच्छवाचम्यार्यवाचः सर्वे ते दस्यवः स्मृताः । मनु ० १० । ४५ ॥

म्लेच्छदेशस्ततः परः ॥ मनु ० २ । २३ ॥

1 E S., E S., S. W., W N., N. W., N. E.

Brahmá was the first of the literati. His son was called *Virat* whose son was *Manu* who had ten sons, *Marichi*, etc., who were progenitors of seven kings beginning with *Swayambhava* whose offsprings were the kings beginning with *Ikshvákú*. This *Ikshvákú* colonized *Aryavata* and was its first king. At the present moment, let alone governing foreign countries, the *Aryas* through indolence, negligence and mutual discord and ill-luck do not possess a free, independent, uninterrupted and fearless rule even over their own country. Whatsoever rule is left to them, is being crushed under the heel of the foreigner. There are only a few independent states left. When a country falls upon evil days, the natives have to bear untold misery and suffering. Say what you will, the indigenous native rule is by far the best. A foreign government, perfectly free from religious prejudices, impartial towards all—the natives and the foreigners—kind, beneficent and just to the natives like their parents though it may be, can never render the people perfectly happy. It is extremely difficult to do away with differences in language, religion, education, customs and manners, but without doing that the people can never fully effect mutual good and accomplish their object. It behoves all good people to hold in due respect the teachings of the *Veda* and *Shástras* and ancient history.

O.—How much time has elapsed since the creation of the world?

A.—One billion, nine hundred sixty millions and some hundred thousand years have passed since the creation of the world and the revelation of the *Veda*. For detailed exposition of this subject the readers should consult our book called 'An Introduction to the Exposition of the *Vedas*.'

The minutest particle of matter that cannot be divided any further is called a *Parámanú*.

60 *Paramánús* make one *Anu*.

2 *Anus* make one *Dvyanak*, which enters into the composition of the ordinary physical *Váyu* (air).

3 *Dvyanaks* make one *Trasarenu* that forms *Agni*—that condition of matter whose property is light, and heat.

4 *Dvyanaks* form *Jala* (Liquids).

5 *Dvyanaks* form *Prithvi* (Solids).

Three *Dvyanaks* make one *trasarenu*, by doubling which earth and visible objects are formed. It is in this way—i. e., by the process of combining *Paramānus* and *Anus* and so on till the visible things are produced—that the earth and other planets have been made by God.

O.—What supports this earth? One man says that it rests on the head of *shesha*—a thousand-hooded snake, another says that it is supported on the horns of a bull, a third says that it rests on nothing, a fourth one says that it is supported on air, a fifth one says that it is kept in position by the solar attraction, and sixth one says that being heavy, the earth is going down and down in space. Out of all these different theories which shall we believe to be true?

A.—Those, who say that it rests on the head of *shesha* (a snake) or on the horns of a bull, should be asked, on what the earth rested in the time of the parents of the *shesha* or of the bull before it was born and what supported it. The followers of the bull theory (Muhammadans) will be at once silenced. But the advocates of the *shesha* theory will say that the *shesha* rests on *kurma* (a tortoise) which rests on water, and the water on *Agni* and the *Agni* on air and the air rests on *A'kasha*. They should be asked on what all of them rested. They will have to say "on God." If you ask them again whose children the *shesha* and the bull were. They will tell you that the bull was the son of a cow and the *shesha* that of *kurma* (a tortoise), the son of *Mairichi* who was the son of *Manu*, the son of *Virat*, who was the son of *Brahmā*. This *Brahmā* was born in the beginning of Creation. Six generations had thus passed before the *shesha* was born, who had sustained the earth till then? What did it rest on at the time of the birth of *Kashyapa* (the tortoise)? They will have nothing further to say¹ and will, therefore, begin to quarrel. What it really means is that *shesha* is another name for the *remainder* (that is, what is left behind in subtracting one sum from another). Some poet said: "The earth rests on *shesha*." Some ignorant man, not understanding the poet, invested this tale of the snake. What the poet really meant was that the earth was supported by God—the one Unchangeable Being in the midst of Creation and Dissolution, the One permanent element that undergoes no change during Creation

1. Literally 'thy silence and my silence.' It is an Indian proverb.—Tr

or Dissolution. In the whole world He is the only one that *remains* unchanged. He stands aloof from change. "That God who is unaffected by time, and is imperishable sustains the sun and the earth and all other planets,"

Atharva Veda
XVI, 1, 1.

There is a passage in the *Rig Veda* which means "*Ukshá* sustains the moon and the earth." Some ignorant person seeing the word *ukshá* invented the story of the bull supporting the earth, because *ukshá* does also mean a bull, but it never entered the head of that idiot as to how a bull could be powerful enough to support such a big planet. *Ukshá* here means the sun, because he waters the earth through rain. He sustains this earth by solar attraction. But there is none besides God Who sustains the sun.

O.—How could God sustain such big planets as the sun and the earth.

A.—Just as these big planets are nothing compared to the infinite (in which they exist)—(they are not even as big as a drop in the ocean),—similarly compared with the Infinite, Almighty God, these myriads of planets are not even as big as an atom. He pervades everything within and without. "He is the Supreme Spirit who created all things and sustains them" Had He not been an All-pervading God (just as the Puranics, the Muhammadans and the Christians say) He could never sustain this world, because no one can support a thing without being present there. If some one says "All these planets are supporting each other by mutual attraction, where then is the necessity for God to sustain them?" He should be asked if the universe is finite or infinite. If he answers that it is infinite, it cannot be true—since a thing possessing a form can never be infinite; and if he says that it is finite, we ask whose attraction supports what is beyond or outside its limits. Things when spoken of *collectively* are called *smashti* and *individually* *Vyashiti*.¹ If all the worlds were *collectively* called the universe, there is no one but God

Yajur Veda

सत्येनोत्पमिता भूमिः ॥ अथर्व ० कां ० १६ । व ० १ । मं ० १ ॥

उक्ता दाधार पृथिवीमुत् पाम् ॥ ऋग्वेद ॥

For example, a group of trees would be called *Smashiti*, while each tree *individually* *Vyashiti*.

Who attracts and sustains it as it is said in the *Yajur Veda* "God
 Yajur Veda it is Who creates and sustains *luminous* bodies, (such
 XIII, 4. as the sun) as well the *non-luminous* (such as the
 earth)." He pervades all. He is the Creator and Sustainer of the
 universe.

O.—Do the earth and other planets revolve or are they stationary?

A.—They revolve.

O.—Some say that it is the sun that moves, not the earth, while others say just the reverse. Now who are right?

A.—They are both half grown; because it is written in the *Veda*
 Yajur Veda 3, 6. "This earth with all its waters revolves round the sun."
 Yajur Veda This shows that the earth revolves. Again says the
 XXXIII, 43. *Veda* "The glorious, resplendent sun, that gives
 life and energy to all the world—animate and inanimate—through
 rain and solar rays, and makes all physical objects visible, attracts
 all other planets and rotates in his own orbit, but does not move
 round other planets." In each solar system there is one sun that
 gives light to all the planets (such as the earth). Says the *Veda*
 "As the moon is illuminated by the sun, so are other planets (such
 as the earth) illuminated by the light of the sun."
 Atharva Veda But the day, and the night are constantly present.
 XIV, 1. It is day in that part of the earth which in its revolutions
 round the sun confronts him, whilst it is night in the other
 half which is hidden from him. In other words, the sunrise, the
 sunset, the twilight, the midday and the mid-night, etc., are always
 present in different countries at the same time; thus when it is sun-
 rise in India, it is sunset in America and *vice versa*; when it is mid-
 day or mid-night in India, it is midnight or mid-day in America and
vice versa. Those, who say that the sun moves round the earth

स दीधार पृथिवीं धामु तेमाम् ॥ यजुः ० अ ० ३३ । मं ० ४ ॥

आयं कौः पृथिर्नरकमीदर्सदन्मातरं पुरः । पितरं च प्रयत्स्वः ॥

यजुः ० अ ० ३ । मं ० ६ ॥

आकृष्णेन रजसा वर्त्तमानो निवे शयञ्मृतं मर्त्यं च ।

अरयेन सविता रयेना देवो याति भुवनानि पश्यन् ॥

यजुः ० अ ० ३३ । मं ० ४३ ॥

दिधि सोमो अग्निं भितः ॥ अथ ० कां ० १४ । अजु ० १ । मं १ ॥

which is stationary are all ignorant; because, had it been so, one day and one night would have lasted thousands of years, since the sun is called *Braahna*, which means that it is a hundred thousand times bigger than the earth, and millions of miles distant from it; consequently it would require much longer time for the sun to go round the earth than for the latter to go round the former. Just as if a mountain were to go round a mustard seed, it would take much longer time than when the latter would go round the former. Those who say that the sun is stationary are ignorant of Astronomy; because had it been so, how could he move from one zodiac to another; besides, a heavy body like the sun could never remain in space without rotating constantly. The Jainees, who say that the earth does not move, but on the other hand is going down and down in space, and that in one Jamboo island alone there are two suns and two moons, are like one suffering from *Delirium Tremens*—the result of over-intoxication with *cannabis Indica*. If the earth were going down and down, it would smash into pieces from want of support of the air which could no longer encircle it. The people living on the top (uppermost) should have more air than those below, it being unequally distributed. Had there been two suns and two moons there would have been no night and no dark half of the month. Therefore, there is only one moon for our planet and one sun amidst many planets.

Q.—What are the sun, the moon and the stars. Are they inhabited by man and other living creatures or not?

A.—They are worlds inhabited by men and other living beings.

The *Shatpatha Bráhmaṇ* says “The earth, the water, the heated bodies, the space, the moon, the sun and other planets are all called *Vasus* or *abodes*, because they are abodes of living beings as well as of inanimate objects. When the sun, the moon and other planets are abodes like our earth, what doubt can there be in their being inhabited? When this little earth of God is full of men and other living beings, can it ever be possible that all other worlds are void? Nothing that God has made is useless. How can myriads of other worlds be of any use unless they are inhabited by man and other beings? It follows, therefore, that they are inhabited.

एतेषु हीदृ५ सर्वं वस्तु हितमेते हीदृ५ सर्वं वासयन्ते तद्यदि५ सर्वं
वासयन्ते तस्माद्वासव इति ॥ शत० कां० १४ । प्र० ६ । ब्रा० ७ कां० ४ ॥

O.—Would men and other living beings in the other worlds have the same kind of bodies and bodily organs as they have here or different ?

A.—Most likely there is some difference in their form and the like, just as you see some difference in form, countenance, appearance and complexion among people of different countries as the Ethiopians, the Chinese, the Indians and the Europeans. But the creation of the same class or species on this earth and other planets is identical. The class or species that has its sense organs (as eyes) in some definite place in the body here (on this planet), will have them in the same place in other planets ; for it is said in the *Veda* Rig Veda, "Just as God created the sun, the moon, the earth, and other planets and the objects therein in the previous cycles of Creation, the same has He done in the present Creation." He does not make any alteration.

O.—Are the same *Vedas* revealed in the other worlds as in this ?

A.—Yes. Just as the policy of a king is the same in all the countries under his rule, so is the *Vedic* system of Government of the King of kings identically the same in all the worlds over which He rules.

O.—When you hold that the *soul* and the *Prakriti* are *eternal* and were never created by God, why should He have any control over them, as they are independent ?

A.—Just as a king and his subjects live contemporaneously and yet they are subject to him, so are the *soul* and the *prakriti* under the control of God. Why should not the soul, with its finite powers and the dead inert matter be subject to His powers when He creates the whole universe, awards souls the fruits of their deeds, protects and sustains all, and possesses infinite powers. It is clear, therefore, that the soul is free to act, but is subject to the laws of God in reaping the fruits of its acts, while the Almighty God is the Creator, Protector and Sustainer of, the universe.

In the next Chapter we shall treat of Ignorance and Knowledge ; Bondage and Emancipation.

THE END OF CHAPTER VIII.

सु पृथिवीमसौ धाता यथापूर्वमकल्पयत् ।

विदं सु पृथिवीं जालरिक्मथो जः ॥ ऋ • म • १० । सू • १३० ॥

CHAPTER IX

ON

KNOWLEDGE AND IGNORANCE, EMANCIPATION AND BONDAGE.

“**H**E who realizes the nature of *Vidyā*—true knowledge—and of *Avidyā*—good moral life and Divine contemplation—simultaneously conquers death by virtue of *Avidyā* and obtains Immortality by virtue of *Vidyā*.”

Characteristics of *Avidyā* :—

1. “ The false notion that the transcendent world and worldly things (such as bodies) are eternal
Yoga Shastra
Sādhana-pada
or in other words that the world of effects, that we see and feel, has always been existing and will continue to exist for ever, and that by virtue of the powers of *śogā* the physical bodies of godly men become imperishable, is the *first* kind of (*Avidyā*) Ignorance.
2. To regard impure things, such as lustfulness¹ and untruthfulness, as pure is the *second* kind of (*Avidyā*) Ignorance.
3. To believe that excessive sexual indulgence is a source of happiness, whilst it really causes pain and suffering, constitutes the *third* variety of (*Avidyā*) Ignorance.
4. To consider dead material things as possessed of soul is the fourth kind of (*Avidyā*) Ignorance.”

This fourfold incorrect knowledge is called *Avidyā* or *Ignorance*. The reverse of it, *viz.*, to look upon what is temporal, what is eternal as eternal, what is pure as pure, what is impure as impure, pain as pain,

विद्यां चाविद्यां च यस्तद्वेदोभयं सुह । अविद्याया मृत्युं तृतीयां
विद्यायाऽमृतमश्नुते ॥ यजुः ० ॥ अ ० ४० । मं ० १४ ॥

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मक्यातिरविद्या ॥ पातं ० ।

इ ० साधनपादे सू ० ५ ॥

1. (Literally) the female body which is full of a multitude of foul secretions and secretions.

pleasure as pleasure, what is soul-less as soul-less, what is soul-possessing as soul-possessing, is called *Vidyā* or Knowledge.

That by which the true nature of things is known is called *Knowledge*. Whilst that by which the true nature of things is not revealed and, instead, a false conception of things is formed, is called *Ignorance*.

Virtuous life and contemplation of God are called *Avidyā* (or not-knowledge), because they are only bodily acts and mental processes. They are not knowledge. Therefore, it is said in the above *mantra* that without pure life and contemplation of God no one can ever conquer death. Virtuous acts, the worship of one true God and correct knowledge lead to *Emancipation*, whilst an immoral life, the worship of idols (or other things or persons in place of God), and false knowledge are the cause of the *Bondage* of the soul. No man can ever, for a single moment be, free from *actions, thoughts and knowledge*. The doing of righteous acts, as truthfulness in speech, and the renunciation of sinful acts, as untruthfulness, alone are the means of Salvation.

O.—Who cannot obtain *Emancipation*?

A.—One who is in *Bondage*.

O.—Who is in *Bondage*.

A.—One who is sunk in sin and ignorance.

O.—Are *Bondage* and *Emancipation* *natural* to souls or *acquired*?

A.—*Acquired*, because if they be *natural* they would be permanent.

O.—“The soul being *Brahma* (God) is really neither ever veiled by ignorance, nor born. It is neither in bondage nor need it devise any means for its emancipation, neither it desires to be emancipated nor is it ever emancipated. How can it be *emancipated* when it was never in *bondage*?” What is your answer to this?

Gaurpadīya
Kārikā
II, 32.

न निरोधो न चोत्पत्तिर्न वै बन्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥

गौडपादीयकारिका प्र ० २ । कां ० ३२ ॥

A.—This statement of the *Neo-Vedantists* is not true, because the soul being finite by nature is veiled and takes on a body which is popularly called its birth. It is also in bondage, because it suffers from the consequences of its sins and thinks out means to escape from sin and suffering and consequent bondage, and desires to free itself from pain. Being emancipated it “sees” the All-blissful God and thereby attains final beatitude (*i. e.*, obtains salvation).

O.—These are all the properties of the body and mind—the internal organ of thought—not of the soul. The soul is free from sin and virtue. It is merely a witness of what the body and the mind do. Heat and cold are felt by the body. The soul is pure and untainted.

A.—The body and mind—the internal organ of thought—are material, hence dead and inert. They can never feel heat or cold, nor therefore the consequent pain or pleasure. It is conscious beings (who possess souls) such as men, who feel heat and cold when a hot or a cold substance comes in contact with their bodies. Even the *prānas*—the nervauric forces—are devoid of consciousness. They can feel neither hunger nor thirst. It is the soul possessed of nervauric forces that feels the sensations of hunger or thirst. Similarly, the *manas*—the internal organ of thought—is also devoid of consciousness. It can feel neither sorrow nor joy, but it is through the *manas* that the soul feels pleasure or pain, and joy or sorrow. Similarly, through the organs of sensation, such as the ears, the soul receives different sensations, such as of hearing, and consequently feels pleasure or pain, just according to the nature of those sensations. It is the soul that thinks, knows, remembers and feels its individuality through the organs of thought, discernment, memory and individuality. It is, therefore, the soul that enjoys or suffers. Just as it is the man that uses his sword to kill another who is punished and not the sword, similarly, it is the soul that, by the use of such instruments as the body, the bodily senses, the organs of thought, and nervauric forces, does acts—good or evil—and consequently it is the soul alone that reaps the fruits thereof—joy or sorrow. The soul is not a witness of acts. It is the actual doer that reaps the fruits of deeds done. The One Incomparable Supreme Spirit alone is the Witness. It is the soul that does acts and is, therefore, naturally engrossed by them. The soul is not God and, consequently, it is not the seer of acts (but the actual doer).

O.—The soul is the image of God, and just as when a mirror gets broken, the image (in it) ceases to exist but it does in no way affect the *object* (whose image it was), similarly, the soul as the image of God lasts only so long as the (*antahkaran*)¹ mind—the *reflecting medium*—endures, once that disappears, the soul no longer in bondage is emancipated—Is it not so?

A.—It is a childish idea, because before you can have an image, you must have two things that possess form—an object and a reflecting medium—distinct from each other. Take an example. The face and the looking glass are both essential to the formation of the image of the face. Both have form and are visible. They are also separate from each other. Had they not been so, there would have been no image. God being All-pervading and Formless it is impossible for Him to have an image.

O.—But do you not see the all-pervading, *formless* ether reflected in clear deep water? Similarly, God can be reflected in a pure *mind*. Therefore it is that the soul is called *chidābhās*—the image of God.

A.—This is again childish babble; ether being invisible no one can ever see it. How can any one see ether with his eyes when he can not even see *air* which is grosser than *ether*?

O.—Is it not ether, then, that you see in the sky above, blue and dusty?

A.—No.

O.—What is it then?

A.—It is the fine particles of earth, water and *Agni* (in the atmosphere). The blue colour is mainly due to the particles of water in the atmosphere that come down as rain, while the dusty appearance is due to the particles of dust which is carried up from the earth and floats about in the air. It is these things that are seen and reflected in water or in a mirror, and not *ether*.

O.—Just as we find such terms as *Ghatakāsha*—the *ether* enclosed by a pot—*Matākāsha*—the *ether* enclosed by a house—*Meghākāsha*—the *ether* enclosed by a cloud—, used to denote various parts of *ether*; and after the pot, etc., are broken, the particular parts of *ether* cease to exist, only the universal *ether* is

1 *Antahkaran* means the *internal organ of thought*.

left ; in the same way *Brahma* (God in Passive state) is *Ishwara* (God in active state) or the soul according as He is spoken of in relation to the universe or to the *antahkaran*—the internal organ of thought.

A.—This is also a foolish argument. The *ether* (of the pot or of the house, etc.,) never perishes, nor is it ever shattered into pieces. It is the pot or the house that is broken or pulled down and comes into pieces. You never hear of a person saying to another "Bring me the ether of a pot." He always says "Bring me a pot," Your argument, therefore, is not valid.

O.—As the fish and other marine creatures swim about in the sea or as birds fly about in air, so do all *antahkaranas* move about in *Brahma*—the truly conscious Being Who is All-pervading like *ether*. They are by themselves devoid of consciousness, but by virtue of Divine presence in them they become conscious, just as a piece of iron becomes hot by coming in contact with fire. The *antahkaranas* like the fish and birds move about, whilst *Brahma* is stationary like space. There can, therefore, be no harm in believing that the soul in fact is *Brahma* (God).

A.—Even this illustration of yours is not right, because if the soul be the image or reflection of the All-pervading *Brahma* in the *antahkaran*, why does it not possess such attributes as omniscience ? If you say that it is not omniscient because of the limitations imposed upon the soul by the *limiting medium*, is *Brahma* then subject to obstruction, limitation and division or is He Indivisible ? If you say that He is Indivisible, no limiting medium or veil can stand in His way. Why should not the soul then be omniscient ? On the other hand, if you say that the soul—which is really no other than *Brahma*,—forgets its divine nature and seemingly but not really moves about with the *antahkaran*, then the part of *Brahma* which the *antahkaran*—the *veiling medium*—gets to, will become subject to doubt, and distrust, and destitute of true knowledge, whilst that part, which it leaves behind, will become omniscient, pure and blissful. Thus this *antahkaran* will disturb the whole universal *Brahma*, and consequently *bondage*¹ and *emancipation* would become of momentary duration. Besides, if your assertion be true, no one should be able to remember whatever one had seen or heard in the past, because that *Brahma* who had seen or heard it had

1 Ignorance being *bondage* and knowledge, *Emancipation* — Tr.

ceased to exist (on account of the *antahkaran* being in a state of constant motion and thus shifting from place to place). It follows, therefore, that God (*Brahma*) can never become the soul, nor can the soul become God. They can never be one. They are always distinct from each other.

O.—This is all *adhyaropa*¹, in other words, the substitution of one thing for another. The substitution of the world and worldly objects for *Brahma*, that is, to speak of them as if they were different from *Brahma*, is simply meant to help a seeker after truth to understand the subject with ease. In reality everything is *Brahma*.

A.—Who is it that makes this substitution ?

O.—The soul.

A.—What is this soul ?

O.—The conscious entity limited by *antahkarana*.

A.—Is it the same *Brahma* or something different ?

O.—The same *Brahma*.

A.—Was it *Brahma* Himself then Who formed an erroneous conception of the world.² ?

O.—Even if it be *Brahma* who did it, it can do Him no harm.

A.—Why is not he who forms an erroneous conception of things wrong then ?

O.—No, because whatsoever is conceived in mind or spoken with the tongue is all false.

A.—Is not *Brahma*, then—the author of false ideas and false speech—false and fallible ?

O.—Never mind that, let him be so. Our object is simply to prove our position.

A.—Oh, ye false *Vedantists* ! You have made *Brahma* (God), whose all desires and conceptions are truth, the author of falsehood. Is it not the cause of our degradation ? In which *Upanishad*, *Aphorism* or *Veda* is it written that *Brahma* is untruthful in thought or speech ? Your conduct is like that of the burglar in the proverb

1 Erroneously attributing the properties of one thing to another is called *adhyaropa*, ex considering *Brahma* (which is not really the material world) to be the material world.—*T*.

2. According to the beliefs of the *Vedantists*, there is really no world, it is only a delusion. All is God.—*T*.

which says "A thief sitting in judgment on the magistrate." It is right for the magistrate to punish a burglar but it is unnatural and wrong if a burglar tries to punish the magistrate. Similarly, you, who are untruthful both in mind and speech, try in vain to lay your faults on God. If a part of *Brahma* be untruthful in word, deed or thought, the whole *Brahma* would be the same, because He is uniform. His nature, knowledge and action are all true, Untruthfulness in word, deed or thought is your failing but not of *Brahma*. What you call knowledge is really ignorance, and what you call your *adhyaropa* is also false, because you call yourselves *Brahma*, when you are not *Brahma*, and regard the soul as *Brahma* what is not *Brahma*. Now what are these if not false ideas? He who is Omnipresent, can never become subject to limitations, ignorance and *bondage*. It is the soul that is limited by time and space, finite in nature, knowledge and power, but not the Omniscent, Omnipresent *Brahma*.

BONDAGE AND EMANCIPATION.

O.—What is *Emancipation*?

A.—That condition in which the souls are freed.

O.—Freed from what?

A.—What they desire to be freed from.

O.—What do they desire to be freed from?

A.—What they need to be freed from.

O.—What do they need to be freed from?

A.—From pain (or misery).

O.—Being freed from pain what do they attain and where do they live?

A.—They attain happiness and live in God.

O.—What are the causes of *Bondage* and *Emancipation*.

A.—Obedience to the Will of God, dissociation from sin, ignorance, bad company, evil influences and bad habits, the practice of truthfulness in speech, the promotion of public good, even-handed justice, righteousness and the advancement of knowledge, worship of God—Glorification, Prayer and Communion¹—in other words,

1. These have already been described in the Seventh Chapter of this book.—7.

the practice of *yoga*, study and tuition or instruction of others, and the advancement of knowledge by righteous efforts, the employment of best means towards the accomplishment of one's object, the regulation of one's conduct in strict accordance with the dictates of even-handed justice which is righteousness, and so on are the means of obtaining *Emancipation*, whilst the reverse of these, disobedience to the Divine Will and the like lead to *Bondage*.

O.—Does the soul in the state of *Emancipation* keep its individuality or is it absorbed (into God) ?

A.—It lives and keeps its individuality.

O.—Where does it live ?

A.—In God.

O.—Where is God ? And does an *emancipated soul* remain in some definite place or go about just as it desires ?

A.—God is everywhere and permeates everything. An *emancipated* soul well-endowed with perfect knowledge and bliss is free to go about in Him unobstructed.

O.—Does an *emancipated* soul possess a physical body ?

A.—No.

O.—How does it enjoy the bliss of *Emancipation* ?

A.—It retains its innate power, activity and attributes but no physical body. It is said in the *Shatapatha Brahmana*.

“ An emancipated soul has no physical body or bodily organs but it retains its pure natural attributes and powers. By virtue of its innate powers, an emancipated soul has the *principle of hearing* when it wants to hear, the *principle of touch* when it wants to feel, *principle of sight* when it wishes to see, the *principle of taste* when it desires to taste, the *principle of smell* when it wants to smell, the *principle of thought* for thinking, the *principle of judgment* for

शृण्वन् श्रोत्रं भवति, स्पर्शयन् त्वग्भवति, पश्यन् चक्षुर्मवात,
रसयन् रसना भवति, जिघ्रन् घ्राणं भवति, मन्वानो मनो भवति, बोधयन्
बुद्धिर्भवति । चेतयन् चित्तम्भवत्यहङ्कारोऽहङ्कारो भवति ॥ शतपथ०
कां० १४ ॥

ascertaining truth, *the principle of memory* for remembering, *the principle of individuality* for feeling its individuality. It can possess this so-called *body*—composed of the *principles of sensation and thought*, etc.,—at its will. Just as when the soul is embodied, it depends upon its physical body and bodily organs to carry out its will, so does it enjoy the bliss of *Emancipation* through the use of its innate power.

O.—What is the nature of this power, and of how many kinds is it ?

A.—Really it is of one kind, but it may be said to consist of the following 24 varieties :—

(1) Strength ; (2) energy. (3) attraction ; (4) suggestion ; (5) motion ; (6) intimidation ; (7) analytic power ; (8) skill ; (9) courage ; (10) memory ; (11) discernment ; (12) desire ; (13) love ; (14) hatred ; (15) association ; (16) dissociation ; (17) dividing power ; (18) combining power ; (19) power of sight ; (20) hearing ; (21) touch ; (22) taste ; (23) smell ; and (24) knowledge.

By the help of these very powers the soul attains and enjoys happiness even in *Emancipation*. If the soul, when emancipated, were to be absorbed into *Brahma*, who would then enjoy the bliss of *emancipation*. Those who regard the dissolution of soul as *emancipation* are no doubt immersed in ignorance, because the *Emancipation* of the soul consists in its exemption from all sin and suffering and in the enjoyment of perfect bliss in the All-pervading, All-blissful, Infinite, Omnipotent God. Mark ! What the *Vedānt Shāstra* says on the subject :—

Vedant Shāstra IV, 4, 10.	“ According to <i>Bādri</i> the soul as well as the mind— <i>the principle of thought</i> —is present in <i>Emancipation</i> .” In other words, <i>Bādri</i> , otherwise known as <i>Parāshar</i> , the father of <i>Vyāsa</i> , does not believe in the absorption of the soul (into God) nor in its dissolution, nor in that of <i>the principle of thought</i> in the state of <i>Emancipation</i> . Similarly the great teacher <i>Jaimini</i> holds that “ an emancipated soul possesses <i>the principle of thought</i> as well as the
Vedant Shāstra IV, 4, 11.	

अमात्र वादिराह ह्येषम् ॥ वेदान्तद ० ४ । ४ । २० ॥

मात्रं जैमिनिर्विकल्पमननात् ॥ वेदान्तद ० ४ । ४ । २० ॥

द्वादशाहबुभयविधं वादरायकोऽतः ॥ वेदान्तद ० ४ । ४ । २१ ॥

spiritual or *subtle* body—the *principles of sensation*, and the *nervous forces*. The soul and the *principle of thought*, etc., are not absent during *emancipation*.” Again the sage *Vyāsa* believes “both in the presence and absence of these powers in the state of *emancipation*, in

Vedant
Shastra,
IV, 4, 12.

other words, he holds that the soul *exists* and retains all its powers that are *pure*, whilst unholiness, sinfulness, pain and ignorance and the like are absent.”

“That condition of the soul in which it possesses a pure *manas*—the *principle of thought*—the five *principles of sensation*, and in which the *deliberations of the principle of discernment* are true and constant, is called the *supreme state* or *Emancipation*.”

“That Supreme Spirit, Who is free from sin, decay and death, pain and sorrow, hunger and thirst, Whose thoughts and desires are the very essence of truth, should be sought after. It is by contact with the Divine Spirit that an *emancipated* soul attains to all the conditions it wishes for, and realizes all its desires, and it is through the knowledge of the Supreme Soul that it learns the means of salvation and the ways of self-purification.”

“So this *emancipated* soul sees all through pure *spiritual* eyes and a pure *manas* and thereby enjoys extreme bliss. The Soul that rests in the All-Glorious, Supreme Being—the Omnipresent, Omniscient Spirit, the Inward Controller of all—Whom all men of

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।

बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ कठो ० अ ० २ ॥

ब ० ६ । मं ० १० ॥

य आत्मा अपहृतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः
सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः सर्वोऽथ
लोकानाम्रोति सर्वोऽथ कामान् यस्तमात्मानमनुविद्य विजानातीति ॥
छान्दो ० प्र ० ८ । खं ० ७ । मं ० १ ॥

स वा एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ॥ य
एते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते तस्मात्तेषां सर्वे च
लोका आप्ताः सर्वे च कामाः सर्वाऽथ लोकानाम्रोति सर्वोऽथ
कामान्यस्तमात्मानमनुविद्य विजानातीति ॥ छान्दो ० प्र ० ८ । खं ०

१२ । मं ० ५ । ६ ॥

learning, imbued with piety and desirous of obtaining salvation, worship and adore (by the practice of *yoga*), enjoys the beatitude of *emancipation*. Verily it obtains all its heart's desires and whatsoever worlds and states it wishes to attain to. The *emancipated* soul leaves off its mortal coil and roams about in space in the All-pervading God by the help of the *Spiritual body*. As long as the soul is embodied, it can never be free from worldly pains and sorrows. *Prajapati*; said to *Indra*, 'Listen, O thou who art wealthy and worthy of great respect! This physical body is mortal. It is in the jaws of death very much like a goat under the jaws of a lion.¹ It is the dwelling place of the formless and immoral soul, which is, therefore, constantly afflicted with pain or engrossed in pleasure, because an embodied soul can never be free from worldly joys or sorrows. On the other hand, the un-embodied, *emancipated* soul, that lives in God, can neither be affected by joys nor by sorrows. It continually enjoys perfect bliss."

O.—Does the soul, once being *emancipated*, ever become subject to birth and death again? It is said in the *Chhandogya* VIII, 15 *dogya Upanishad*. "The soul after being *emancipated* never comes back again into this world." Again it is written in the *Vedant Shastra*. "The *Veda* declares there is no coming back, no coming back declares the *Veda*." *Gita* also says "That Supreme State from which it—the soul—never falls back (into this world) is mine."

It is clear from these quotations that that alone is called (the state of) *Emancipation* from which the soul never returns into this world. What is your view?

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युनातदस्याऽमृतस्याशरीरस्यात्मनो-
धिष्ठानमाप्तो वै स शरीरः प्रियाप्रियाभ्यां न सशरीरस्य सतः प्रिया-
प्रियोपरपहतिरस्त्यशरीरं वाचासन्तं न प्रियाप्रिये स्पृशतः । छान्दो०
प्र० ८ । खं० १२ । मं० १ ॥
न च पुनरावर्त्तत न च पुनरावर्त्तत इति । छान्दो० प्र० ८ । खं० १५ ॥
अनावृत्तिः शब्दादनावृत्तिः शब्दात् ॥ वेदान्तद० अ० ४ । पा० ४ ।
सू० ३३ ॥
यद् गत्व न निवर्त्तन्ते तद्धाम परमं मम । भगवद्गुणी ० ॥

1. Meaning thereby that death may overtake this body at any moment —Tr.

A.—It is not true that the *emancipated* soul never returns to this world because the *Veda* contradicts this view. "Whose name should we hold sacred; Who is that All-glorious, Resplendent Being Who is imperishable among all the perishable things; Who having made us enjoy the bliss of *emancipation* again invests us with bodies and thereby gives us the pleasure of seeing our parents? It is the All-glorious, Eternal, Immortal, All-pervading, Supreme Being Whose name we should hold sacred. He, it is, Who helps us to enjoy the bliss of *Emancipation* and then bring us back into this world, clothes us with bodies, and thereby gives us the pleasure of seeing our parents. The same Divine Spirit it is Who regulates the period of *Emancipation* and lords over all."

Again says the *Sankhya Shastra*, "Souls live in *Bondage* and *emancipation* as they are at the present time. There is no *everlasting (Atyanta) Bondage* or *emancipation*."

Sankhya
I 159.

O.—But the *Niyaya Shastra* says, "*(Atyanta) Everlasting* freedom from pain alone is called *Emancipation*, because it is only freedom from false ideas, ignorance, vices (such as covetousness) and from engrossment in sensual gratification and contraction of evil habits, and consequent immunity from birth and pain, that bring about *Emancipation* which is *everlasting*."*

Niyaya
I, 22 2

A.—The word *atyanta* does not necessarily always mean *everlasting*, because we very often say that such and such a man is

कस्य नूनं कृतमस्यामृतानां मनामहे चारु देवस्य नाम । कोनो' मद्या
अदित्ये पुनर्दात् पितरं' च दृशेयं' मातरं' च ॥
अग्नेर्वयं' प्रथमस्यामृतानां मनामहे चारु देवस्य नाब ।
स नो' मद्या अदित्ये पुनर्दात् पितरं' च दृशेयं' मातरं' च ॥

ऋ ० ० १ । सू ० २४ । मं ० । २ ॥

इदानीमिव सर्वत्र नात्यन्तोच्छेदः ॥ सांख्य ० अ ० १ । सू ० १५६ ॥
तदत्यन्तविमोक्षोऽपवर्गः ।

दुःखजन्यप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदन्तरापायाद-
पवर्गः न्यायद ० अ ० १ । सू ० २२ । २ ॥

* Even the word *Everlasting* in English does not always mean unending, it is sometimes used to express the same idea as *adiyanta*, i. e., extreme—*Tr.*

in *atyanta* pain or enjoys *atyanta* pleasure. Now here *atyanta* means *extreme*. What we, therefore, mean is that that man is in *extreme* pain or enjoys *extreme* pleasure. Similarly the word *atyanta* in the above quotations means *extreme*, not *everlasting* or *eternal*.

O.—If the soul returns to this world from the state of *Emancipation*, what is the duration of *Emancipation* then ?

A.—“The emancipated soul enjoys the bliss of *emancipation* in the Omnipresent God till after the end of the *Grand-Dissolution* (*Mahākalpa*) and, thereafter, parts with that bliss and is again born into this world.” The period covered by *Grand Dissolution*

is calculated thus :—

Time is first divided into four *yugas* or cycles, *viz.*—

<i>Satyuga</i>	...	...	...	17,28,000 years.
<i>Dvāparyuga</i>	..	..	...	12,96,000 „
<i>Tretāyuga</i>	...	...	...	8,64,000 „
<i>Kaliyuga</i>	.	.	.	4,32,000 „
Total				43,20,000 „

Thus 43,20,000 years make one *Chaturyugi*.

2,000 *Chaturyugis* (6,640,000,000 years) = an *Ahoratra*
(Day and night).

30 *Ahoratras* = one *Māsa* (month).

12 *Māsas* = one *Varsha* (year).

100 *Varshas* = one *Prantakal* (*Grand-Dissolution*).

Thus, the duration of *Emancipation* = $100 \times 12 \times 30 \times 2000 \times 43,20,000 = 3,11,040,000,000,000$ years.

O.—All other writers teach and all the world believes that the *Emancipation* is that condition from which no soul returns to this world and becomes subject to births and deaths.

ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे । मुण्डक ३ ।

बं ० २ । मं ० ६ ॥

A.—This view can never be true. *Firstly*, when the powers of the soul, its instruments (such as body and bodily organs), and its means are all *finite*, how could the reward extend over an infinite period? *Secondly*, the soul does not possess infinite capacity infinite means and infinite activity to enjoy *infinite* bliss, how could it then enjoy *Ever-lasting happiness*? How could the end be eternal when the means to accomplish it are non-eternal? *Thirdly*, if no souls came back from the state of *emancipation*, the world should become bereft of them.

O.—No, there can be no dearth of souls, because the *emancipated* souls are replaced by new ones that God creates.

A.—*Firstly*, if that be the case, the soul would become non-eternal (moral), because a thing that is created must perish. Therefore, according to your own view the soul even on obtaining *emancipation* would perish, hence *emancipation* becomes non-eternal. *Secondly*, in the place wherein *emancipated* souls live—otherwise called Heaven—there will be a great deal of hustling, crowding and jostling, as there will be no end of increase in the population for the simple reason that immigration will be so great, whilst emigration will be nil. *Thirdly*, there can be no perception of pain. For example, you would not know sweet taste from bitter or bitter from sweet, if you would only taste one of them—sweet or bitter—all your life-time, because it is only by comparing the flavours of things possessing opposite tastes that we form an idea of both. If a man were always to eat and drink sweet things only, he would not enjoy them so much as one who tastes all kinds of food. *Fourthly*, if God were to give the soul unlimited happiness as the fruit of its actions that are limited (finite), His justice would be destroyed. A wise man does not put on his man's shoulders a load heavier than he can carry. If a man can only carry a load of eighty pounds and his master puts a weight of eight hundred pounds on his head, he is certainly worthy of censure. Similarly, it would not be right for God to load the soul, possessed of finite power and finite knowledge, with everlasting happiness. *Fifthly*, if you say that God creates new souls, the material out of which He creates them will eventually run short; because a bank, however wealthy it may be that has a constant drain on it, but has no income, is sure to become bankrupt sooner or later. It follows, therefore, that this arrange-

ment alone—*viz.*, *Emancipation* and then return from it—is the right one. *Sixthly*, there is no man who would prefer life-imprisonment (or hanging) to imprisonment for a shorter term. There being no return from *Emancipation*, it differs from life-imprisonment only in this respect that one has not to work there.

With regard to *Emancipation* as *absorption* into God* it is like death by drawing one-self into the sea.

Q.—The soul can enjoy eternal bliss and be *emancipated* everlastingly just as God lives in enjoyment of Perfect and Everlasting Bliss and is Eternally free from worldly joy and sorrow, pleasure and pain.

A.—God is infinite by nature, His essence, powers, attributes are all infinite. He can, therefore, never be subject to ignorance, pain and bondage, etc. The soul, even when *emancipated*, remains, finite in knowledge, though pure in nature. Its attributes, powers and activity all remain finite. It can, therefore, never be like God.

O.—This being the case, *Emancipation* is no better than birth and death. It is useless, therefore, to endeavour to obtain it.

A.—It is not like birth and death. The bliss of *Emancipation* extends over the period of Creations and Dissolutions for thirty-six thousand times. Is uninterrupted happiness with perfect absence of pain extending over such a long period trifling? You eat and drink to-day, though you know you will be hungry again before the day is out. Why do you try to appease your hunger and quench your thirst then? If it is considered necessary to endeavour to appease hunger and quench thirst, acquire worldly possessions, and temporal power and fame, have wife and children and the like, why is it not the same for *emancipation*? Though death is certain, yet we work in order to live. In like manner, though the return from *emancipation* is certain, still it is extremely desirable that we should do our best to obtain it.

O.—What are the means of obtaining *Emancipation*?

A.—Some of them have already been mentioned but the special means are the following?

(1) I.—Let him who desires *emancipation* be *emancipated* now in this life. In other words, let him renounce all those evil or sinful

* Which is the plea of salvation according to some people.—*Tr.*

actions, such as untruthfulness in speech, that lead to misery and pain. Let him, instead, always live a virtuous life and do such good deeds (e.g., veracity in speech) as lead to happiness. Let him, who wants to escape from pain and enjoy happiness, abandon sin and practice righteousness ; because sin is the cause of pain and suffering, whilst righteousness begets happiness.

II.—Let him always associate with men of great learning and piety, and thereby studiously know truth from untruth, virtue from vice, and right from wrong.

III.—Let him ascertain that the body comprises five *systems* (*koshas*¹):—

- (i). *The Physical system* which comprises all the tissues and fluids of the body from bone to skin. It is the gross physical body or system.
- (ii). *The Vital system* which comprises the *five great vital or nervauric forces* :—
 - (1) *Prāna* or the *Expiratory* force which helps to draw the air out.
 - (2) *Apāna* or the *Inspiratory* force that helps to draw the air into the lungs.
 - (3) *Samāna* or the *Solar-sympathetic* force which is situated in the centre of the abdomen, and serves to carry *rasa*, i.e., chyle—the essence of food—and blood to all parts of the body.
 - (4) *Uddāna* or the *Glosso-pharyngeal* force which helps to draw the food down the throat into the stomach, etc., and gives rise to strength and energy.
 - (5) *Vyāna* or the *Motor-muscular* force which helps the soul to move or do anything—the cause of motion.
- (iii). *The Mento-motor system* which comprises the *principle of volition*, the *principle of individuality*, and the *five principles of action*, viz., articulation, grasp, locomotion, reproduction and excretion.

1. *Koshas* are also translated into *Sheaths* by some writers.—T r.

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- (iv). The *Mento-sensory system* which comprises the *principle of judgment*, the *principle of memory*, and the five *principles of sensation*, viz., sight, hearing, taste, smell and touch. It is through these that the soul carries on such processes, as thinking and the like.
- (v). The *Spirituo-emotional system* which comprises love, cheerfulness, happiness—great or little. The elementary matter called *prakriti* is the medium through which the soul entertains these feelings.

The above-mentioned five *systems* are the media through which the soul acquires all kinds of knowledge, carries on all the mental processes, and performs all its actions.

IV.—Let him realize that there are three *states* or *phases* of the soul :—

- (1) *Wakeful phase.*
- (2) *Dreaming phase.*
- (3) *Slumbering phase, sound sleep or sushupti* in which there is no consciousness of the outside world, nor are there any dreams.

V.—Let him know that there are *four* kinds of *bodies* :—

- (1) The *gross physical* body which is seen and felt.
- (2) The *subtle body** which comprises *seventeen principles* :—

Five *nervauric* or *vital principles*, five *principles of sensation*, and five *physical principles* such as *Pruthivī A'pāh*, *Agni*, etc., in subtle form, and the *principles of volition* and *discernment*. It also accompanies the soul in all its births and deaths. It is of two kinds :—

- (a) *Material* which is derived from the fine particles of subtle matter.
- (b) *Spiritual* or *natural* which comprises the natural powers and attributes of the soul.

Both these remain with the soul in the state of *Emancipation*, and it is through them that the soul enjoys the bliss of *emancipation*.

* Sometimes also called *Spiritual* or *Astral* body.—Tr.

- (3) The *Causal* body (*kāraṇa śhīra*) which consists of the elementary matter—*prakṛiti*. It is all-pervading and therefore, common to all souls. It is through this that the soul enters into the state called *sound dreamless sleep*.
- (4) The *Turya* body is that through which the soul is absorbed in the contemplation of the All-blissful Supreme Spirit in the state of *samādhi* (superior condition) developed by the practice of *yoga* and perfect concentration. The energy born of this pure body—the product of the pure influence of the *superior condition*—is of great service to the soul in *Emancipation*.

The soul itself is distinct from all the above-mentioned *systems, states, and bodies*. That the soul is distinct from *states* is evident from the fact that when a man dies, everyone says that the soul has passed out of the body. The soul alone is the prompter, the possessor, the seer, the doer, and the reaper of the fruits of its actions. Know him, who says that the soul is not the doer nor the reaper, to be ignorant and destitute of reason ; because all these *bodies, etc.*, are by themselves dead and inert. They can never feel any pain nor pleasure, nor can they do anything—good or evil—, though it is true that the soul in conjunction with them does sinful or virtuous deeds and reaps the fruits thereof—pain or pleasure. When the senses come in contact with the external objects, and the *manas*—*the principle of attention*—acts in conjunction with the senses, and the soul with the *manas*, it incites the *nervauric* forces into action—good or evil—, the soul is then said to be *directed outwardly*, and at that very moment feelings of happiness, cheerfulness and fearlessness spring up in the mind from within when the act is good, while those of fear, shame and distrust when it is evil. It is the voice of the Omniscient Divine spirit—the Inward Controller of all from within. Verily he alone who follows this voice and acts accordingly—enjoys the bliss of *Emancipation*. Whosoever goes against the

dictates of this voice suffers from misery and pain—the result of *bondage*.

The above constitutes the first *means* of salvation.

(2). *Vairāgya* is next. It consists in the practice of truth and renunciation of untruth after carefully discriminating right from wrong. In other words, it consists in acquiring the knowledge of the nature, properties and characteristics of all things from earth to Heaven (literally God), in assiduously obeying God's commandments and worshipping Him, in never going against His Will and in making nature subservient to oneself.

(3). *Shatak Sampatti*—the performance of six kinds of acts :—

(a). *Shama* consists in restraining one's soul and *manas* from sin and temptation, and in always practising righteousness

(b). *Dama* consists in keeping the body and the senses aloof from the doing of evil deeds, such as adultery, and in practising self-control and living a chaste life,

(c). *Uprati* consists in never associating oneself with the wicked.

(d). *Titiksha* consists in becoming deaf to all wordly applause or censure, and indifferent to profit or loss, joy or sorrow and in throwing oneself heart and soul into the pursuit of the ways and means of *Emancipation*.

(e). *Shraddha* consists in having faith in the *Vedas* and *Shāstras* and in the teachings of those altruistic teachers of truth who are profound scholars by virtue of having studied the above, and are men of great piety and high ideals.

(f). *Samādhāna* is the concentration of mind.

(4). *Mumukshatva* is perfect devotion to and unflinching love for nothing but *emancipation* and the means of obtaining it like a hungry or thirsty man who desires nothing else but food and drink. These are the four *sādhana*s or *means* of attaining *Emancipation*. Next come what are called *Anubandhas* (subsidiary means) so called because they come after the *sādhana*s or *means*.

Anubandhas (subsidiary means) are four in number :—

(i). *Adhikāri* is the *worthiness* to become a receptacle unto the Divine spirit.

- (ii). *Sambandha* is the thorough knowledge of the *Veda* and the *Shāstra* and of (the means of) *emancipation*—another name for *seeing* God—explained therein, and the realization thereof.
- (iii). *Vishayee* is making the realization of God—the subject matter of all the *Shāstras*—as the one object of one's life.
- (iv). *Prayojana* is the exemption from all misery and pain, and the perfect enjoyment of the great bliss of *Emancipation*.

After *anubandhas* (subsidiary means; comes *Shravana Chatushtayā*. It is of four kinds :—

- (i). *Shravana* is to listen most attentively with a calm mind to the discourse or the speech of a learned man and more so if the subject be *Divine science*, because it is the most abstruse and the subtlest of all the sciences.
- (ii). *Manana* is thinking over what one has heard in retirement, and in removing doubts if there be any by questioning the speaker. Questions may sometimes be asked even in the middle of a discourse if the speaker and the audience think proper.
- (iii). *Nidhidhyāsana*. When all doubts are cleared after hearing a discourse and thinking over it, let the enquirer enter into the *superior condition* and see for himself by the help of *yoga* whether it is the same as he had heard and reasoned out or not. This is called *Nidhidhyāsana*.
- (iv). *Sākhshāta Karana* is the resulting correct knowledge of the nature, properties and characteristics of the desired object.

Let him (*i. e.* the seeker after Salvation) always renounce qualities and habits that are the result of the *darkness* of mind (*Tāmoguna*), such as anger, uncleanness—both physical and mental—indolence, and infatuation. Let him also hold himself aloof from *Rajoguna*, *i. e.*, passions, such as jealousy, hatred, lust, conceit and restlessness of spirit, and instead, acquire *Satogun*, *i. e.*, good qualities, such as tranquility of mind, gentle disposition, purity, knowledge and ideas.

Let him be friends with the happy, kind to those who are in pain and distress, love those who are good and virtuous, but neither love nor hate those who are wicked. Let the seeker after salvation always devote at least two hours daily to meditation of devotional exercises and mentally *see* all the subtle *principles* within the body, such as the *principle of thought*, etc. We are conscious beings. Therefore, it is that we can acquire and possess knowledge, and see exactly whatever state the mind—the *manas*—is in, as for instance tranquil or restless, happy or sorrowful. Similarly, we are conscious of the doings of the senses, can remember what we have seen before, are cognizant of different ideas and objects at different times ; attract and sustain others and yet we are *dsitinct* from all of them ; otherwise the soul could never be a free-agent, nor the prompter and sustainer of the *principle of thought*, the senses, the body and the bodily organs.

In this world there are five kinds of *Klesha* (*pain*) :—

- (i). *Ignorance*. It has already been described (in the beginning of this Chapter).
- (ii). *Asmitā* is to regard the *principle of discernment* and the soul as one and the same thing.
- (iii). *Rāga* is the love of pleasure.
- (iv). *Dvesha* is aversion to pain.
- (v). *Abhinivesha* is the fear of death. All living beings have continually the desire to live for ever and do not wish to die.

Let every man free himself from these five kinds of *klesha* (pain) by means of the practice of *yoga* and the acquisition of spiritual knowledge, the realization of God, and enjoy the supreme bliss of *Emancipation*.

O.—The kind of salvation you believe in is quite different from that of the rest of the world, Now the Jainees hold that salvation consists in going to *Shivapuri* and sitting there quietly on a platform called *Moksha Shilla* (the stone of salvation) ; the salvation of the Christians consists in going to the fourth Heaven wherein they

अविद्याऽस्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ।

योगशास्त्रे पादे २ । सू ० ३ ॥

enjoy themselves by singing, playing and putting on fine dresses, and marrying and fighting ; whilst the Mahomedans believe that salvation consists in going to the seventh Heaven, *Vána Mārgis* to *Shirpur*, *Sharvites* to *Kailāsh*, *Vaishnavites* to *Baikunth*, and *Gosdeens* to *Goloka* and enjoying life by means of beautiful wives, pretty dresses and houses, nice foods and drinks. The *Pouraniks* (the followers of the *Purānas*) believe in five kinds of salvation :—

- (1) Residence in the same world with God.
- (2) Living with God as His younger brother.
- (3) Becoming like God in nature.
- (4) Living near God as a servant lives near his master.
- (5) Intimate union with God.

Last of all, the *Vedāntists* hold that salvation consists in the absorption of the soul into God.

A.—We shall discuss the different kinds of salvation which the Jainees, the Mahomedans, and the Christians believe in the twelfth, thirteenth and fourteenth Chapters, respectively, of this book. The salvation of *Vāma Mārgis*, which consist in nothing else but eating meat and drinking wine, hearing love songs and enjoying themselves with women, is no better than what you get in this world. They look upon all men as *Mahādevā* or *Vishnu*, and all women as *Pāravati* or *Lakshmi* and enjoy themselves with each other. Now this is no better than what the princes and other wealthy people do in this world except that they say that there will be no disease in Heaven and that you will always remain young, which can never be true ; because wherever there is enjoyment of sensual pleasures, there is disease, and wherever there is disease, there is old age. The *Pouraniks* should be told that their five kinds of salvation are attainable even to animals, insects and worms without any effort on their part.

Take for example, the first kind of their salvation. All these worlds wherein all living beings exist are God's Who lives in all of them, hence they live in the same world with God. Salvation number (2) is also possessed by the soul without any effort on its part ; because being smaller than God and both being conscious entity it is like a younger brother to God. (3) As regards the third kind of salvation, being a spirit and possessing consciousness and being pure in nature the soul is like

God, but it can never be like Him in possessing infinite power, infinite activity and infinite attributes. As regards salvation number (4), God being Omnipresent all souls are near Him, hence all of them already possess this kind of salvation. The same may be said of salvation number (5). God being All-pervading. He also resides in the soul. Hence the latter is in intimate union with God.

The disintegration of the body and the soul into their component parts, which is called salvation (*nirvana*) by some atheists (*Budhists*), is attainable even to dogs and donkeys.

All these kinds of salvation are no salvation at all. They are really prisons, because all those people believe their respective Heavens, such as *Shivpuri*, the fourth Heaven, or the seventh Heaven, *Shripur*, *Kailash*, *Vaikunth* and *Goloka*, to be definite worlds or places (of residence). Were their inmates to leave those places, they would lose their salvation. They are, therefore, rather like prisoners imprisoned in dark cells out of which they dare not go. The true salvation or *emancipation* consists in this that the soul should go about wherever it likes without any let or hinderance, and should have no fears, doubts, or sorrows.

The union of the soul with the body is called its *birth*, while the severance of this link is called *death* or *dissolution*.

The *emancipated* souls are born again in the due course of time.

O.—Do you believe in the unity or the plurality of birth (of the soul) ?

A.—In the plurality of births.

O.—Why can the soul then remember what happened in its previous births and deaths ?

A.—The soul is finite in knowledge and powers. It is not the seer of the three periods of time—the past, the present and future—it can not therefore recall its past. Besides, the *manas*—the *principle of thought* and *attention*—by means of which the soul knows can not have two ideas, *i.e.*, of the past as well as the present—at one and the same time. Let alone things that happened in the previous life of the soul, can a man remember all that happens in this very life from the time of conception till, say, the age of five. We see and hear so many different things while we are awake, and dream of so many different things while in slumber, why can we not recall

all those things when we are in *deep sleep*? You could never tell, if you were asked, for example, what you were doing on the ninth day of the fifth month of the thirteenth year of your life exactly at ten in the morning; which way you were looking; what the position of your head and hands was; whether your mouth was open or shut; and what you were then thinking of? When such is the case even in this life, how absurd then to question the validity of the previous existence of the soul simply because it cannot recall what happened in that life? It is a good thing too that the soul cannot remember its past, otherwise there would have been no happiness for it. It would have died of sheer pain and mental anguish brought on by brooding over the terrible sufferings and sorrows of its past lives. No man can ever know what happened in his past lives even if he were to try to do so; because the soul's power and knowledge are limited. God alone can know that.

O.—How can the punishment, that God inflicts on the soul, reform it when it cannot remember its past; because the punishment could prevent it from committing any further sins only if it were to know that such and such a punishment was meted out to it for such and such a sin.

A.—How many kinds of knowledge do you believe in?

O.—Eight kinds, such as knowledge through *direct cognition* through *Inference*, through *analogy*, etc.

A.—Why can you not then infer the existence of the previous life of the soul from seeing different people born and brought up under different conditions in this world such as affluence and poverty, happiness and misery, talent and idiocy, etc. Suppose a physician and a layman are taken ill. The physician at once finds out the cause that brought on the disease on him, while the layman cannot; because the former has studied Medical Science while the latter has not. But even the layman knows this much that he must have violated some law of nature—dietetic or sanitary, etc.,—to bring on the disease, such as fever. Similarly, why can you not infer the pre-existence of the soul by observing people afflicted with pain and suffering, or endowed with pleasures or joys of this world in unequal proportions—the result of their actions in the not present life? If you refuse to believe in the pre-existence of the soul, how do you think it to be consistent with the justice of God

to bless some with riches, power, and talent, etc., while afflict others with poverty, suffering, idiocy and the like without there having done anything—good or evil—in their previous lives to deserve them? God can be just only when He gives the soul pleasure or pain according to its good or evil deeds done in its previous lives.

O.—The belief in the unity of birth is not inconsistent with the justice of God. He is like a Sovereign Ruler, whatsoever he does is just. He may also be likened to a gardener who implants trees big and small in his grove, some he trims, others he cuts down, others still he protects (from wind, and cattle, etc.), improves and multiplies. One can do whatever one likes with one's own. In like manner, God can do whatever He likes (with this world). There is no one above Him who could punish Him or whom He should fear.

A.—God always desires justice and acts justly, therefore it is that he is Great and worthy of our homage and adoration. He would not be God if He acted unjustly. A gardener who plants trees aimlessly on promenades or other places, cuts down trees that do not require cutting, multiplies those that are fit to be multiplied, and does not multiply those that are suitable for multiplying, is worthy of blame. In like manner would God be blameable were He to act without a reasonable cause. It is absolutely necessary for God to act justly, because He is pure and just by nature. Should He act like a madman? He would even be beneath a good judge of this world, and would no longer be honoured. Does not a judge, in this world, who punishes the innocent and awards honour to those who have done nothing to deserve it, merit blame and forfeit his honour? God never does anything that is unjust. He, therefore, fears none.

O.—God has pre-ordained all. He gives one or acts by one whatsoever He had determined before-hand to give or do.

A.—His determination is always in accordance with the actions of the soul. Should it be otherwise, He would be unjust and guilty.

O.—All men have the same amount of misery and happiness. The great have great cares, whilst the small have small troubles and cares. A rich merchant, for instance, has a law suit, of say Rs. 1,00,000, in a Court of law. He leaves his house in a palanquin

(borne on the shoulders of men) for the Court on a very hot day. The ignorant, when they see him thus passing through a street, cry out "Behold the might of virtue and vice. One is comfortably sitting in the palanquin, whilst the others are bearing him on their shoulders bare-footed with a burning ground underneath and a scorching sun over head." But the wise know that as the Court is drawing nigh, the anxiety of the merchant, his doubts and fears are increasing, while the palanquin bearers are getting easier at the prospect of being soon relieved from their burden. When at last they get to the Court, the merchant thinks of going hither and thither. He soliloquizes thus "Shall I go to see my counsel or shall I see the clerk of the Court first? Shall I win or lose to day? Oh! I wish I knew what was going to happen" and so on. The palanquin bearers, on the other hand, chat together, smoke, feel happy, and enjoy their siesta. If the merchant wins, he feels a bit happy, if he loses, he sinks into the depths of misery, whilst the palanquin bearers are affected neither one way nor the other. They remain just as they were before the case was decided. Similarly, when a king lays himself down on his beautiful and soft bed, he does not go to sleep quicker than a labourer who falls asleep as soon as he stretches himself on uneven earth covered with stones and pebbles. The same is true of all other conditions seemingly unequal.

A.—Only the ignorant can believe that all are equally happy or miserable. If a rich merchant and a palanquin bearer were asked to change their places with one another, the merchant would never like to become a palanquin bearer, while the latter would simply jump at the offer. Had they been equally happy or miserable, the merchant would never have refused to change his place with the palanquin bearer, nor, would the latter have liked to become a rich merchant.

Behold the difference between the happiness and misery of different people! One soul comes into the womb of the queen of a great righteous and learned king, whilst another in that of the wife of a poor miserable grass-cutter. One is happy and well-cared for in every way since the day of its conception, whilst the other suffers in a hundred different ways. When one is born, he is bathed with pure fragrant water, and his cord is carefully cut. He is properly fed and cared for. When he is hungry, he is given milk mixed

with sugar and other necessary ingredients in proper proportions. There are servants to wait upon him, toys for him to play with, conveyances to take him out to pretty and healthy places. He is well-loved, and is happy. The other is born in a jungle, where not even water is to be had to wash him. When he is hungry and wants milk, he is slapped on the face instead, cries most pitifully, but no one attends to him and so on.

The infliction of suffering or the awarding of happiness to souls, without their having previously done act:—sinful or virtuous—to deserve it, would disgrace God. Besides, if we suffer or enjoy here in this world without having previously done anything—sinful or virtuous—our going to Hell or Heaven after death ought not to be dependent on our deeds done in this life, because just as God has given us pleasure or pain here without our having previously done sinful or virtuous deeds, so would He send some of us to Hell, others to Heaven just according to His pleasure. Why should men then practise virtue. (If this logic be accepted) all would become wicked and lead sinful lives; because it is doubtful if virtue will bear any fruit. It all rests with God. He would do just as it would please Him. No one will thus fear sin which will consequently multiply, whilst virtue will decay. It follows therefore that the present birth of the soul is in accordance with its deeds—sinful or virtuous—in the past, whilst the future will be determined by its present and past modes of life—righteous or unrighteous.

O.—Are souls in the bodies of men and animals of the same nature or different?

A.—They are all of the same nature, but are pure or impure according as they are virtuous or sinful.

O—Do the souls of men go into the bodies of animals and *vice versa*; and do the souls of men go into the souls of women and *vice versa*?

A.—Yes, they do. When sin predominates over virtue in a man, his soul goes into the bodies of lower animals and the like when virtue predominates over sin in a soul, it is born as a good and learned person. When sin and virtue are equal, the soul is born as an ordinary man. Sin and virtue being of three different grades—superior, medium and inferior—men can be divided into three classes according as they are possessed of superior, medium and inferior

kind of material (*i.e.*, bodies, bodily powers, mental capacities and talents. etc.) When sin preponderates over virtue, the soul suffers the consequences of its sin in the bodies of lower animals and the like, till its sins and virtues are equalised when it is invested with a human body. Similarly, when it has enjoyed the excess of virtue over sin, it is born as an ordinary man.

The separation of the soul from the body is called *death*, whilst its union with the body is called *birth*. When the soul leaves the body, it lives in the atmosphere (*yama*)¹, because it is said in the *Veda* "*Yama* is another name for *air*." Thereafter the Great Judge—God—embodies that soul according to the nature of its deeds done in the previous life. Guided by God it enters the body of some living creature with air, water, food, drink or through any one of the openings of the body. Having entered it, it gradually reaches the reproductive element, and thereby establishes itself in the womb, and is thus invested with a body and eventually born. It is clothed with a male or a female body, just as it merits a male or a female one; whilst a hermaphrodite is formed by the union of the male and the female reproductive elements in equal proportions at the time of conception. The soul is continually chained down to this wheel of births and deaths till by the practice of the highest virtue and complete absorption into Divine contemplation and the acquisition of the highest knowledge it obtains *Emancipation*. By the practice of deeds of the highest virtue, etc., it is born as a good and great personage among men; and being freed from births and deaths and the consequent pain and suffering, it enjoys perfect bliss in *Emancipation* till the end of the *Grand-Dissolution*.

O.—Can *Emancipation* be obtained in one life or in more than one?

A.—In more than one; because it is said in the *Upnishad*

Mundak
II, 8.

"Verily it is only when all the knots of its heart—darkness, and ignorance—are severed, all its doubts dispelled, and when it sins no longer that the soul

मिथ्यते हृदयग्रन्थिशिञ्जयन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे पराऽवरे ॥ मुण्डक २ । खं ०

२ । मं ० ८ ॥

1. It is not the fictitious *yama*—the death angel of the *Gurur Purana*—one of the mythological books.—*Tr.* We shall treat of this subject more fully in the eleventh chapter.)

finds rest in that Supreme Spirit Who pervades it both within and without."

O.—Is the soul in *Emancipation* absorbed into God or does it retain its individuality ?

A.—It retains its separate individuality, for should it get absorbed into the Divine Spirit, who would then enjoy the bliss of *Emancipation*. Besides, all the hardships borne, all the efforts made and all the means employed to obtain *Emancipation* would become useless. Absorption of the soul into the Divine Spirit is not *Emancipation* but its death or *annihilation*. It is only the soul that obeys the Will of God, follows the highest virtue, associates with the good and the great practises *yoga* and employs all the aforesaid *means*, that obtains *emancipation*. Says the *Upnishad* :—

" The soul that knows the Supreme Spirit Who is All-truth, All knowledge and All-Bliss and resides in the very interior of the soul and in the *principle of discernment*, finds rest in the Omnipresent Great God and thereby, being in harmony with the Indefinite Omniscient Supreme Being all its (righteous) desires are gratified. In other words, whatever happiness it wishes for it obtains."

O.—When the soul can not enjoy worldly happiness without a body, how could it then enjoy the bliss of *Emancipation* without a physical body?

A.—We have answered this objection before, but will add that the soul enjoys the bliss of *emancipation* through God in the same way as it enjoys the worldly pleasures through the body. The *emancipated* soul roams about in the Infinite All-pervading God as it desires, sees all nature through pure knowledge, meets other *emancipated* souls, sees all the laws of nature in operation, goes about in all the worlds visible and invisible, sees all objects that it comes across, the more its knowledge increases the happier it feels. Being altogether pure, the soul acquires perfect knowledge of all hidden things in the state of *Emancipation*. This extreme bliss alone is called Heaven (*swarga*), while the pursuit of worldly desires and

सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुहायां पर मे व्योमन् । सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति ॥ तैत्तिरी ॥

ज्ञानवद्ब्रह्मी । अनु ० १ ॥

consequent pain and suffering are called Hell (*naraka*). *Swarga* literally means *happiness*. The ordinary happiness is called *worldly happiness*. Whilst the extreme happiness born of the realization of God is called *Extraordinary happiness* or Heaven (*Swarga*). All men naturally desire to obtain happiness and escape from pain and misery. But as long they do not practise righteousness and renounce sin, so long they cannot obtain happiness and be freed from pain and suffering ; because the effect cannot perish as long as the cause exists. It is said " All pain and suffering cease as soon as sin is destroyed just as a tree perishes when its root is cut away."

Mark, how *Manu* describes the manifold course of sin and virtue :—

Manu
XII, 8, 9, 25,
33, 35, 38

highest, the mean, and the lowest degree—cultivate the disposition of the highest kind and reject the other two. Let him also bear in mind that the soul has a reward—happiness—or a punishment—pain and suffering—for his acts—*mental* through mind, *verbal* through its organs of speech, and *corporeal* through its physical body.

" For *corporeal* sinful acts (such as theft, adultery and killing or injuring the good) a man shall assume a *vegetable* form ; for *verbal* sinful acts, the form of a bird or an animal ; and for sinful acts mostly *mental*, the lowest of human conditions."

" The quality that predominates in physical body renders the embodied soul eminently distinguished for that quality."

" The possession of true ideas by the soul is declared to be an indication of *Sattva*. Ignorance betokens *Tamas*. Passion of love and hatred signify *Rajas*. These three attributes, *i. e.*, *Sattva*, *Rajas* and *Tamas* of the *Prakriti* are to found in all things."

छिन्ने मूले वक्षो नश्यति तथा पापे क्षीणे दुःखं नश्यति ।

मानसं मनसैवायमुपभुङ्क्ते शुभाऽशुभम् ।

वाचा वाचाकृतं कर्म कायेनैव च कायिकम् ॥

शरीरजैः कर्मदोषेयोति स्थावरता नरः ।

वाचिकैः पक्षिमृतां मानसैरन्त्यजातिताम् ॥

यो यदैषां गुणो देहे साकल्येनातिरिच्यते ।

स तदा तद्गुणप्रायं तं करोति शरीरिणम् ॥

“When a man feels that there is tranquility, peacefulness, and contentment in his mind, and also his soul is pure as the purest light, let him know then that the *sattva* predominates ; whilst the *Rajas* and *Tamas* occupy a subordinate position.”

“When the soul is unhappy, has no peace of mind, is restlessly engaged in the pursuit of sensual objects, let him then know that it is the *Rajas* that predominates, whilst the *Sattva* and *Tamas* are suppressed.”

“When the soul and the *manas*—the *principle of thought*—are engaged in the headlong pursuit of worldly things, lose all sense of right and wrong, are thoroughly infatuated with sensual gratification and absolutely incapable of discussing a subject, and are extremely dull of understanding, let him understand that it is the *Tamas* that predominates in him.”

“Now we shall describe at large the various results in the highest, mean and lowest degrees that proceed from those three qualities.”

“The study of the *Veda*—the source of all true knowledge—, strict devotion to duty, the advancement of knowledge, the desire for purity—corporeal and spiritual—, self-control, the practice of righteousness and Divine contemplation verily betoken *Sattva*.”

“Spasmodic zeal, impatience, practice of unrighteous act, and habitual indulgence in sensual gratification are the signs of

सत्त्वं ज्ञानं तमोऽज्ञानं रागद्वेषौ रजःस्मृतम् ।

एतद् ब्बाप्तिमदेतेषां सर्वभूताश्रितं वपुः ॥

तत्र यत्प्रीतिसंयुक्तं किञ्चिदात्मनि लक्षयेत् ।

प्रशान्तमिव शुद्धाभं सत्त्वं तदुपधारयेत् ॥

यत्तु दुःखसमायुक्तमप्रीतिकरमात्मनः ।

तद्रजोऽप्रतिपं विद्यात्सततं हारिदेहिनाम् ॥

यत्तु स्यान्मोहसंयुक्तमव्यक्तं विषयात्मकम् ।

अप्रतर्क्यमविज्ञेयं तमस्तदुपधारयेत् ॥

त्रयाणामपि चैतेषां गुणानां यः फलोदयः ।

अग्नौ मध्येजघन्यश्च तं प्रवक्ष्याम्यशेषतः ॥

वेदाभ्यासस्तपो ज्ञानं शौचमिन्द्रियनिग्रहः ।

धर्मक्रियात्मचिन्ता च सात्त्विकं गुणलक्षम् ॥

the preponderance of *Rajas* and of the comparative suppression of the *Tamas* and *Sattva*.

"Extreme covetousness—the root of all evils—extreme indolence, stupidity and sleepiness, discontentedness, cruelty, atheism, *i. e.*, want of faith in God and the *Veda*, distraction of mind, want of mental concentration, and contraction of evil habits should be looked upon by a wise man as indications of *Tamas*. It is the *Tamas*, then, that predominates whilst the *Rajas* and *Sattva* are not markedly manifest."

"Besides, whenever a man's soul feels shame, doubt and fear in having done, in doing or in going to do an act, let him know that the *Tamas* greatly preponderates in him."

"When a man seeks great fame in this world, and does not cease giving money to flatterers, flunkeys and parasites, poor though he be, let him understand that the *Rajas* preponderates in him."

"When a man's soul thirsts after knowledge, no matter where it comes from, cultivates good qualities, feels no shame in doing good actions at which it greatly rejoices, in other words is always desirous of practising righteousness, let him know then that the *Sattva* predominates."

"The craving for sensual gratification is an index of *Tamas*, the desire for the acquisition of worldly possession, of *Rajas* and the

आरम्भरचिताऽधैर्यमसत्कार्यपरिग्रहः ।

विषयोपसेवा चाजसू राजसं गुणलक्षणम् ॥

लोभः स्वप्नो धृतिः क्रौर्यं नास्तिक्यं मिश्रवत्तिता ।

याचिष्णुता प्रमादश्च तामसं गुणलक्षणम् ॥

यात्कर्म कृत्वा कुर्वन् करिष्येति च लज्जति ।

तज्ज्ञेयं विदुषा सर्वं तामसं गुणलक्षणम् ॥

येनास्मिन्कर्मणा लोके स्थातिमिच्छति पुष्कलाम् ।

न च शोचत्यसम्पत्तौ तद्विज्ञेयं तु राजसम् ॥

यत्सर्वेणेच्छति ज्ञातुं यन्न लज्जति चाचरन् ।

येन तुष्यति चात्मास्य तत्सत्त्वगुणलक्षणम् ॥

तमसो लक्षणं कामो रजसस्त्वर्य उच्यते ।

सत्त्वस्य लक्षणधर्मः श्रेष्ठमेषां ययोत्तरम् ॥ मनु ० अ ० १२ ॥ श्लो ०

८ । ६ । २५—३३ । ३५—३८ ॥

practice of righteousness, of *Sattva*. The last mentioned is superior to *Rajas*, and that in its turn is superior to *Tamas*. Now we shall describe the conditions that each of these qualities—*Sattva*, *Rajas* and *Tamas*—leads to :—

“ Those endowed with *Sattva* attain to the state of the learned, godly men. Those, who are possessed of *Rajas*, become men, while those immersed in *Tamas* fall into the condition of lower orders.”

“ Vegetables (as trees) worms and insects, fish, snakes, tortoise, cattle, and deer, and the like, are the forms which the lowest degree of *Tamas* leads to.”

“ Elephant, horses, extremely stupid and dull persons, men of dirty habits and uncouth speech and manners, ferocious animals, such as lions, wolves and boars, are the forms that proceed from the mean degree of *Tamas*.”

“ Flatterers,¹ beautiful birds, braggarts, cruel blood-thirsty men, and those who drink wine and other intoxicants habitually and are dirty in their habits, are the conditions which proceed from the highest degree of *Tamas*.”

“ Fencers (cudgel players, etc.), gardeners, sailors, acrobats, armed servants and those who are addicted to drinking and gambling result from the *Rajas* of the lowest degree.”

“ Rulers, men of the governing class (statesmen, soldiers, etc.) kings chaplains, controversialists, ambassadors, lawyers, judges,

देवत्वं सात्त्विका यान्ति मनुष्यत्वञ्च राजसाः ।

तिर्यक्त्यं तामसा नित्यमित्येषा त्रिविधा गतिः ॥

स्वावराः कृमिकीटाश्च मत्स्याः सर्पाश्च कच्छपाः ।

पशवश्च मृगाश्चैव जघन्या तामसी गतिः ॥

हस्तिनश्च तुरङ्गाश्च शूद्रा म्लेच्छाश्च गर्हिताः ।

सिंहा व्याघ्रा वराहाश्च मध्यमा तामसा गतिः ॥

चारणाश्च सुपर्णाश्च पुरुषाश्चैव दाम्भिकः ।

रक्षांसि च पिशाचाश्च तामसीपूत्तमा गतिः ॥

भस्त्रा मल्ला नटाश्चैव पुरुषाः शास्त्रवृत्तयः ।

यतपानमसकाश्च जघन्या राजसो गतिः ॥

1. Those who make poetical compositions, etc., in praise of others in order to flatter them.

heads of the army and the like are occasioned by the *Rajas* of the medium degree."

"Singers, musicians, men of great wealth and resource, companions or associates of the great and good men of vast learning or those who wait upon them, and women of great beauty and physical charms are caused by the *Rajas* of the highest quality."

"Those who are strictly devoted to their duties, truth and righteousness, masters of their passions, altruistic teachers of humanity—*Sanyasis*, teachers of the *Veda*, aeronauts, astronomers, physicians or hygienists, *i. e.*, those who devote themselves to the science and art of the perfect development of the human body, proceed from the *Sattva* of the lowest degree."

"Philanthropists, seers of the *Veda*, godly learned men, great scholars of the *Veda*, professors of the science, of electricity, astronomy, geology, etc. (literally, the science of time), those who possess true knowledge and power which they use for the good of others, and great Teachers result from the *Sattva* of the medium degree."

"Masters of all the four *Vedas*, masters of all the sciences and arts, who invent (or construct) air ships and such other machines, those who are embodiments of righteousness and wisdom, those who acquire control over the elementary matter¹ result from the *Sattva* of the highest degree."

"The ignorant, the basest among men who indulge their sensual appetites, renounce the practice of righteousness and the performance of their duties and lead sinful lives assume the basest forms and thereby suffer various afflictions."

राजानः क्षत्रियाश्चैव राज्ञा चैव पुरोहिताः ।

वायुयुद्धप्रधानाश्च मध्यमा राजसी गतिः ॥

गन्धर्वा गुह्यका यक्षा विबुधानुचराश्च ये ।

तथैवाप्सरसः सर्वा राजसीभूतमा गतिः ॥

तापसा यतयो विप्रा च वैमानिका गणाः ।

नक्षत्राणि च दैत्याश्च प्रथमा सात्त्विकी गतिः ॥

यज्वान ऋषयो देवा ज्योतीषि वत्सराः ।

पितरश्चैव साध्याश्च द्वितीया सात्त्विकी गतिः ॥

1. Literally *atoms* and the first¹ stage after their combination.—21.

Thus whatsoever act a man sows by virtue of the *Sattva*, *Rajas* and *Tamas*, the same shall he reap. Those who are emancipated are beyond the pale of these three qualities. Let every man, therefore, endeavour to become a great *yogi* by the practice of *yoga*, and employ himself in the pursuit of those means that lead to *Emancipation*. Let a man restrain his mind from the doing of acts that proceed from *Rajas* and *Tamas* and thereafter even from those that result from *Sattva*, and become imbued with purity and such other good qualities. Let him then withdraw his mind from the senses, aim it at righteousness, and concentrate it on God. "This withdrawal of the mind from all things and concentrating it on one point is called *yoga*."

"After the mind is withdrawn and concentrated, the soul is centred in God—the Seer of all—and finds rest in Him."

Let a man practise all the above described means of *Emancipation* and understand that "Exemption from pain which is of three kinds—that from *physical disorders*, hunger and thirst, etc., that from *other living beings*, and that from *natural causes* such as excessive heat or cold, or excessive or deficient rain, or from the restlessness of mind and the senses—and the consequent attainment of *Emancipation* is the highest work."

In the next Chapter we shall discourse on Conduct—Desirable and Undesirable, and on Diet—Permissible and Forbidden,

THE END OF CHAPTER IX.

ब्रह्मा विश्वसृजो धर्मो महानव्यक्तमेव च ।

उत्तमां सात्त्विकीमेतां गतिमाहुर्मनीषिणः ॥

इन्द्रियाणां प्रसंगेन धर्मस्यासेवनेन च ।

पापान्संयान्ति संसारनिबिड्धांसो नराधमाः ॥

मनु ० अ० १२ श्लो० ४० । ४२—५० । ५२ ॥

योगश्चित्तवृत्तिनिरोधः ॥ पा० १ । ३ ॥

तदा ब्रह्मः स्वरूपेऽवस्थानम् ॥ पा० १ । ३ ॥

अथत्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः । सांख्ये अ० १ । सू० १ ॥

CHAPTER X

ON

CONDUCT—DESIRABLE AND UNDESIRABLE,
DIET—PERMISSIBLE AND FORBIDDEN.

NOW we shall treat of *desirable conduct*—the performance of righteous actions, refinement of (character) speech and manners, association with men of learning and piety, and love of all true knowledge, etc.—and *undesirable conduct*—the reverse of all these things :—

“People should always bear in mind that whatsoever is done by
Manu II, 1 learned men—good and true—, who are free from inordinate affection and hatred, or whatsoever is known to be true by the testimony of the inner monitor is the *true conduct of life*. That alone should be followed.”

“In this world, neither inordinate desire nor its total absence is
Manu II, 2. conducive to a man’s happiness, because it would be impossible either to lead a virtuous life as enjoined by the *Veda* or to acquire true (*Vedic*) knowledge without desiring the same.”

“It is impossible for any man to be altogether free from desire,
Manu II, 3. because all our actions—philanthropic works, truthfulness in speech, the practice of *Yamas*¹ and *Niyamas*,² and other duties—proceed from desire for the same.”

विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेषरागिभिः ।

हृदयेनाभ्यनुष्ठातो यो धर्मस्तन्निबोधत ॥ मनु ० २ । १ ॥

कामात्मता प्रशस्ता न चैवेहास्त्यकामता ।

काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥ मनु ० २ । २ ॥

सङ्कल्पमूलः कामो वै यज्ञाः सङ्कल्पसम्भवाः ।

व्रता नियमधर्माश्च सर्वे सत्यङ्गजाः स्मृता ॥ मनु ० २ । ३ ॥

1. *Yamas* are five :—(1) *kindness* to all. (2) *truthfulness* in word, deed, and thought, (3) *honesty* in dealings, (4) *chastity*, (5) *freedom from concert*—*Tr.*

2. *Niyamas* are also five :—*Purity* of mind and body, (2) *mental tranquility*, (3) *strict devotion* to duty, (4) *study* of the *Vedas* and other true *Shastras* and *contemplation* of the Deity, (5) *Resignation* to the Will of God.—*Tr.*

“ Even the most insignificant action (*e.g.*, nictitation) in this world is impossible without a desire on the part of the doer. Therefore, whatever a man does (*e.g.*, the movements of his hands, feet, eyes, and mental activity) is the outcome of his will.”

Manu
II, 4

“ Let a man regulate his conduct according to what is sanctioned by the *Vedaes* taught by *Smritis* and other books of the *Rishis*—seers of the *Veda*—, practised by all men—good and true and approved by his own soul.” In other words, let him perform such actions in the doing of which no such feelings, as fear, distrust and shame, arise in the soul. Behold, when a man desires to tell a lie or steal anything, his soul is filled with feelings of fear, shame and doubt, it is, therefore, a proof of the fact that it is wrong to do such an act.

Manu
II, 6

“ Let a man, therefore, carefully view all these—the *Veda*, the teachings of the *Vedic* seers, practices of good men and true, and the approval of his own soul—with the eye of wisdom, and do his duty in obedience to what is sanctioned by the *Veda* and approved by his own soul.”

Manu
II, 8

“ Verily that man, who follows rules of the righteous conduct as taught by *Veda* and by the *Smritis* in conformity with the *Veda*, shall acquire fame in this life and the highest bliss in the next.”

Manu
II, 9.

“ The *Veda* is called the *shruti* and the system of conduct of life as taught by the *Vedic* seers and teachers is embodied in the *Smriti*. It is by the help of these that the true conduct of life as well as the false is ascertained. He who holds them—the *Vedas* and the works of true

Manu
II, 11.

अकामस्य क्रिया किञ्चिद् दृश्यते नेह कश्चित् ।

यद्यस्मिन् कुरुते किञ्चित् तत्तकामस्य चेष्टितम् ॥ मनु ० २ । ४ ॥

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।

आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥ मनु ० २ । ६ ॥

सर्वन्तु समवेक्ष्येदं निखिलं ज्ञानचक्षुषा ।

भुतिप्राप्त्यर्थतो विद्वान् स्वधर्मे निविशेत् वै ॥ मनु ० २ । ८ ॥

भुतिस्मृत्युदितं धर्ममनुतिष्ठन् हि मानवः ।

इह कीर्तिमवाप्नोति प्रेत्यचानुत्तमं सुखम् ॥ मनु ० २ । ९ ॥

योऽवमन्येत ते मूले हेतुशालाभयाद् द्विजः ।

स साधुभिर्विद्वद्भिर्यो नास्तिको वेदनिन्दकः ॥ मनु ० २ । ११ ॥

teachers in conformity with the *Veda*—to contempt should be excluded from all good society, as an athiest and a slanderer of the *Veda*.

“ Therefore, the *Veda*, the *Smṛiti*, the practice of good men and true and the approval of one's soul—these are undoubtedly the four *criteria* of the *True conduct of life*. In other words, it is by these alone that the true religion is ascertained.”

“ It is only those who stand aloof from the headlong pursuit of both—wealth and carnal desires—that can ever attain a knowledge of true religion. It is the duty of every one, who aspires to gain this object, to determine what true religion is by the help of the *Veda*, for, a clear and perfect ascertainment of true religion is not attained without the help of the *Veda*.”

“ Therefore it behoves all men to practise all those righteous deeds that are enjoined by the *Veda*. *Dwijas*—*Brāhmans*, *Kshatriyds* and *Vaishyas*—should perform all *Sanskārs*¹ for their own good as well as for that of their children. They lead to purity (*mental and corporeal*) in this life as well as in the next.”

“ Let the *Tonsure Sanskar* be performed in the sixteenth year of a *Brahman*, in the twenty-second of a *Kshatriya*, in the twenty-fourth of a *Vaishya*.” (In other words, it should not be delayed beyond those periods). Thereafter they should keep a tuft of hair on the top of the head

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।

एतच्चतुर्विधं प्राहुः साक्षाद्भगवत्पुत्रैः ॥ मनु ० २ । १२ ॥

अर्थकामेष्वसकानां धर्मज्ञानं विधीयते ।

धर्म जिज्ञासमानानां प्रमाणं परमं भुतिः ॥ मनु ० २ । १३ ॥

वैदिकैः कर्माभिः पुण्यैर्निवैकादिर्दिजन्मनाम् ।

कार्थ्यः शरीरसंसकारः पावनः प्रेत्य चेह च ॥ मनु ० २ । १६ ॥

केशान्तः षोडशे वर्षे ब्राह्मणस्य विधीयते ।

राज्यबन्धोर्द्वाविंशे वैश्यस्य द्व्यधिके ततः ॥ मनु ० २ । ६५ ॥

1. A *sanskār* is anything done to improve, refine and purify the body and the soul. There are altogether sixteen *sanskārs*; the first one is the sexual intercourse with the object of producing good children, as has been described in the beginning of the second Chapter of this book. —Tr.

and always cut or shave the hair of the head, mustache and beard. That is to say, they should never grow them afterwards. In a very cold climate they can please themselves as to cutting the hair or allowing it to grow. On the other hand, in a very hot climate they should have all the hair, not even barring the tuft of hair on the top of the head, cut or shaved ; because too much hair on the head is productive of heat which causes dulness of intellect. The mustache and beard cause inconvenience in eating and drinking ; because the particles of food adhere to them."

"As a skillful driver keeps his horses well under control and directs them in the right path, so should a man strive to keep his senses—that are apt to lead one's mind to the pursuit of wicked objects and temptations—under thorough control, restrain them from the path of sin and temptation, and always guide them in the path of righteousness. This alone is the *true conduct of life*."

Manu 11, 88. "Verily that man alone can achieve his heart's desire who is master of his senses and directs them in the path of righteousness. But he who allows them to get engrossed in sensual gratification and sin, and thus becomes their slave, soon contracts evil habits, loses his character and suffers the evil consequences thereof."

Manu 11, 94. "Sensual desires are never fully gratified if they are indulged. They are only inflamed still more fiercely like fire which blazes more vehemently when fuel (and butter) are added to it. Let a man, therefore, never indulge in sensual gratification."

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।

संयमे यत्नभातिष्ठेद्विद्वान् यन्तेष वाजिनाम् ॥ मनु ० २ । ८८ ॥

इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम् ।

सन्नियम्य तु तान्येष ततः सिद्धिं नियच्छति ॥ मनु ० २ । ८९ ॥

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्यत्यर्त्तेष्व भूय एवाभिन्नर्जते ॥ मनु ० २ । ९४ ॥

"A man who is the slave of his passions can never succeed in acquiring knowledge of the *Veda*, in keeping up his vows of chastity, truthfulness and the like, nor in fulfilling his duties towards man and God, practising righteousness and doing good works. They are only attainable to the good and pious man who is the master of his sense."

"Let a man, therefore, have thorough control over his five organs of sense and five organs of action and the eleventh organ of thought,—the mind,—protect his body by proper dieting and by observing the laws of health, and, thereby achieve the object of his life."

"He is verily the master of his senses who rejoices not when applauded, nor grieves when censured, is neither pleased by the sensation of nice soft things (such as soft comfortable bed and clothes), nor displeased by that of hard and coarse things, neither delighted with the sight of beautiful things nor vexed with that of ugly hideous things, neither pleased with a good dinner nor angered with a bad one, neither gladdened with the smell of perfumes, nor disgusted with that of disagreeable odours."

"Let a wise man never speak unless spoken to, nor answer a question when unjustly and hypocritically asked. Among hypocrites let him remain as if he were dumb; but to the honest truth-seeker let him preach even though unasked."

वेदास्त्यागश्च यज्ञाश्च नियमाश्च तपांसि च ।

न विप्रदुष्टमावस्य सिद्धिं गच्छन्ति कर्हिचिद् ॥ मनु • २ । ६७ ॥

वशे कृत्वेन्द्रियग्रामं संयम्य च मनस्तथा ।

सर्वान् संसाधयेदर्थानाक्षिपन् योगतस्तनुम् ॥ मनु • २ । १०० ॥

भुत्वा स्पृष्ट्वा छु दृष्ट्वा च भुक्त्वा ब्राह्मा च यो नरः ।

न हृष्यति ग्लायति वा स विद्वेयो जितेन्द्रियः ॥ मनु ॥ • मनु २ । ६८ ॥

नापृष्टः कस्यचिद् ब्रूयान्न चान्यानेन पृच्छतः ।

जानन्नपि हिमेधावी जडबल्लोक आचरेत् ॥ मनु • २ । ११० ॥

“Wealth, nobility of blood, age, professional skill, and honesty industry (or character) and true knowledge, these are the five things to be respected but the one following more than the one preceding it. In other words, a man of noble lineage or one's relation ought to command more respect than a man, who is only wealthy, an aged man should be respected more than the first two, a man possessing some professional skill or good character more than the first three; again true knowledge and wisdom (the wealth of mind) should command more respect than professional skill or character.”

“An ignorant man destitute of true knowledge, four hundred years old though he be, is in truth a child; whilst a teacher of secular knowledge and of spiritual science, though he be a child, should be respected as an old man; because all the *Shāstras* and wise sages have declared an ignorant man to be like unto a child and a learned man like unto a father.”

“A man does not become old (great) by years, nor by gray hair, nor by wealth, nor by powerful kindreds and friends. The wise and holy sages have declared,— ‘He among us is old (great) who is most learned in knowledge—material and spiritual.’”

“A *Brāhman* is entitled to distinction according to the extent of his knowledge; a *Kshatriya* is judged by his physical power, a *Vaishya* by material wealth in his possession, and a *Shudra* by years.”

वित्तं बन्धुर्वयः कर्म विद्या भवति पञ्चमी ।

एतानि मान्यस्थानानि गरीयो यद्यदुत्तरम् ॥ मनु ० २ ॥ १३६ ॥

अहो भवति वै बालः पिता भवति मन्त्रदः ।

अहं हि बालमित्याहुः पितेत्येव तु मन्त्रदम् ॥ मनु ० २ ॥ १५३ ॥

न हायनैर्न पलितैर्न वित्तेन न बन्धुभिः ।

श्रूयश्चक्रिरे धर्मं योऽनूचानः स नो महान् ॥ मनु ० २ ॥ १५४ ॥

विप्राणां ज्ञानतो ज्यैष्ठ्यं क्षत्रियाणान्तु वीर्यतः ।

वैश्यानां धान्यधनतः शूद्राणामेव जन्मतः ॥ मनु ० २ ॥ १५५ ॥

"A man is not, therefore, old (venerable), because his head is gray, but he, who has acquired wisdom though tender in years, is considered old (venerable) by the wise."

Manu II, 156.

"As an elephant made of wood or as a deer made of leather, so is a man destitute of knowledge. He is a man only in name."

Manu II, 157

"Let a man, therefore, gain knowledge and acquire wisdom, lead a virtuous life, bear malice to none and show all men the path that leads to true happiness. Let his speech be sweet and kindly." Blessed are they who always preach the truth and thereby promote righteousness and destroy sin and wickedness.

Manu II, 159.

Let a man always bathe regularly, keep his clothes clean, his food and drink clean and pure, and his house clean and tidy. The cleanliness and purity of these things lead to health and purity of mind, which in their turn increase strength and capacity for work.

Cleanliness should be sufficient to remove all traces of dirt and disagreeable odours.

"The practice of such virtues as veracity, and the doing of good works verily constitute the true conduct of life enjoined by the *Veda* and taught by the *Smritis*."

Manu I, 108.

Yajur Veda XVI, 15.

"The service of father, mother, tutor and *atithis*,

Atharva Veda XI, 15, 17.

i. e., the altruistic teachers of humanity, is called *Deva-*

Taitreya Upanished VII, 11.

puja or the worship of godly persons."

न तेन वृद्धो भवति येनास्य पलितं शिरः ।

यो वै युवाप्यधीयानास्तं देव स्थविरं विदुः ॥ मनु ० २ । १५६ ॥

यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः ।

यश्च विप्रोऽनधीयानस्त्रयस्ते नाम विभ्रति ॥ मनु ० २ । १५७ ॥

अहिंसयैव भूतानां कार्यं श्रेयोऽनुशासनम् ।

वाक् चैव मधुरा श्लक्षणा प्रयो धर्ममिच्छताः ॥ मनु ० २ । १५८ ॥

आचारः प्रथमो धर्मः श्रुत्युक्तः स्मार्त्त एव च ॥ मनु ० अ ० १ । १०८ ॥

मा नो वधीः क्षितरं मोत मातरम् ॥ यजुः ० अ ० १६ । मं १५ ॥

आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥ अथर्व ० कां ० ११ । व ०

१५ । मं ० १७ ॥

मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथि देवो भव ॥

तैत्तिरीयारण्यके ॥ प्र ० ७ । अनु ० ११ ॥

Devotion to whatever promotes the good of the world as well as abstinence from all harmful acts are the chief duties of man. Let a man never associate with those who are atheists, and liars, nor with those who are indolent, guilty of breach of faith, hypocritical, selfish and deceitful. Let him always move in the society of men who are learned, truthful, pious and have public good at heart. This, in truth, constitutes good conduct.

O.—Is not the character of the people of *Aryavarta* (India) lost by going abroad ?

A.—No, it is not ; because a man can retain a good character and is not polluted, no matter where he goes, as long as he is pure in mind and body and practises such virtues as truthfulness. Whoever is addicted to a sinful life and immoral practices, even though he lives in India, loses his character and is polluted. Had it not been so, why should the ancients have travelled abroad. Mark what is written in the *Mahabharat*. “Once upon a time the sage *Vyasa* lived in *Patāla* (America) with his son and pupil *Shuka*. The son asked his father if spiritual science was only what he had taught him or something more. *Vyasa* intentionally did not answer that question. He had lectured on that subject before. So in order to have his teaching confirmed by the testimony of another man, he addressed *Shuka* thus, ‘O my son, you go to *Mithlapuri* and ask this very question of King *Janak*. He would give you the right answer.’ Having heard what his father said, *Shuka* left America for Mithlapuri. He first visited the continent that lay to the North and North-West of the Himalayas and was called *Harivarsha*¹ (now called Europe), then the countries of the Jews called *Hoon* (Asia Minor, etc.), thence he came to China, from China he proceeded towards the Himalyas and thence to Mithlapuri. It is

Mahabharat
Shanti parva
Mokshdhama
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मेरोईरेअ द्वे वर्षे वर्षं हैमवत ततः ।

क्रमेणैव व्यतिक्रम्य भारतं वर्षमासदत् ॥

स देशान् विविधान् पश्यंष्वौनह्वनिषेधितान् ॥ महाभार ० शान्ति ०

मोक्षध ० । अ ० १३७ ॥

1. *Hari* a monkey, *Varsha* an abode. *Hari-Varsha* therefore literally means abode of monkeys, so-called because its inhabitants have red lips and brown eyes like those of a monkey.

recorded in the same book that *Krishna* and *Arjuna* went to America in an *Ashwatari* vessel (i.e., one propelled by electricity) and brought the sage *Uddalaka* back with them on the occasion of the *Rajasuya Yajna* of Emperor *Yudhishtira*. Again Prince *Dharitṛāshtra* was married to a princess of *Gandhār* (Kandhar). *Madri*, The wife of King *Pāndu* was the daughter of the King of Iran (Persia). Prince *Arjuna* was married to Princess *Ulopi* of *Patala* (America). Now how could they have done all those things that they not gone abroad¹ ?

Again there is mention of a tax in the *Manu Smṛiti* which was levied on all vessels leaving Indian ports.

When Emperor *Yudhishtira* performed his *Rajasuya Yajna*, he sent his brothers, prince *Bhima*, prince *Arjuna*, prince *Nakula* and prince *Sahadeva* with invitations to all the kings of the four quarters of the globe to join the *Yajna*. Had they considered it debasing to one's character to travel abroad, they would not have done all those things.

The ancient Indians used to go abroad to all parts of the world for the purposes of trade, travel, or on political business. The present day bug-bear of loss of one's character and faith through travelling abroad is simply due to the false teachings of the wise-acres and the growth of dense ignorance. Those who do not hesitate to go abroad, and thereby associate with peoples of various foreign countries, study their customs and manners, increase their trade, and augment their political power, become fearless and bold, and attain great power and prosperity by studiously imbibing the good qualities, and adopting the good customs and manners of the foreigners, and rejecting their faults and evil habits, and bad manners, O ye foolish people ! Your character and faith are not lost by having sexual intercourse with a low, despicable prostitute, but you consider it harmful and debasing to associate with good men of other countries ! What is it, if not foolishness ? It is true though that those who live on flesh-diet and take intoxicating drinks, have their bodies, bodily organs and secretions (as the reproductive element) saturated with the fine particles of those malodorous substances. The *aryas* (natives of India) should, therefore, be careful that they do not get infected with these evil habits, But there can

¹ Literally to different countries, peninsulas and islands. — Tr.

be no harm or sin in learning trade, arts and other good qualities from the foreigners. When these foolish people consider it a sin even to see or touch them, they can never fight against them, as they must see and touch them in fighting. Let all good men remember that good conduct consists only in the avoidance of untruthfulness, injustice, inordinate affection or hatred and other evil habits, and in the practice of love and kindness towards all, in the cultivation of gentle disposition and in the promotion of public good, etc. Let them also understand that religion has reference to one's soul and good life. When we live righteous lives, foreign travel can do us no harm. The evil consequences flow only from the commission of sins. It is right though that we should thoroughly understand what the true *Vedic* religion is, and also learn to refute false religions, so that no one may be able to mislead us. Can a country ever make any progress unless its people trade with or extend their rule over other countries? What can you expect but misery and poverty, when the people of a country trade only among themselves, whilst the foreigners control their trade and rule over them? These hypocrites—the so-called priests and other religious teachers perfectly understand that if they educated the people, and let them travel abroad, they would get enlightened, and consequently would no longer be ensnared in the net of fraud and hypocrisy spread by them. They would thus lose their livelihood and respect. This is the reason that they make so much fuss in the matter of eating and drinking. Their object is to prevent people from going abroad. It is quite true though that not even by mistake should they ever use meat or drink.

Have all sensible men not ascertained that in time of war the cooking of food and its eating, or drinking (milk or water, etc.) under such absurd restrictions as those of *Chauka*¹ by soldiers have invariably been the cause of their defeat? The duty of a soldier—whether on foot, mounted on a horse or on an elephant, or seated in a car—consists (if necessary) in eating and drinking with one hand whilst fighting the enemy with the other, and in winning the battle; while it is wrong on his part to let himself be defeated. By observing such absurd restrictions as of *Chauka* in the matter of

¹ The kitchen should be plastered with a thin coating of mud mixed with a bit of cow-dung. The food should be cooked by no one else but a high caste *Brahman* and then served by the same within a marked area, etc.—*Tr.*

eating and drinking, and other foolish practices, These stupid people have lost all independence, happiness, wealth, political power, learning and activity, in short, everything. Now they are sitting idle with empty hands, praying for some one to come and relieve their distress, and give them something in charity wherewith they could get some food and ease the pangs of hunger. But that help is never forthcoming. They have thus completely ruined *Aryavarta* (India). It is quite true though that no pains should be spared in washing, plastering, sweeping, cleaning and tidying up the kitchen. It should never be allowed to get dirty like that of the Mahomedans and Christians.¹

O.—What are *Sakharee* and *Nikharee*?

A.—The food that is cooked in water is called *Sakharee*, while what is cooked in milk or fried in butter is called *Nikharee* (*i. e.*, nice). This is another fraud invented by these rogues. The food cooked in milk and butter is always pleasing to the taste; they have originated these fraudulent practices (in the matter of food) in order to fill their stomachs with delicious, greasy articles of food, otherwise, whatever has been ripened by heat and time is called *ripe* (another name for *nikharee*), and whatever has not been cooked or ripened is called *raw* (another name for *sakharee*). Even the permissibility of all *ripe* or *cooked* food and the prohibition of *raw* food is not applicable to all cases, for instance, fried grams and other cereals, though *un-cooked*, are still eaten and their use is not forbidden.

O.—Should the *Dwijas* cook their food with their own hands or is it permissible to eat food cooked by the *Shudras*?

A.—They can eat what has been cooked by the *Shudras*; because it is the duty of the *Dwijas*—*Brahmans*, *Kshatriyas* and *Vaishyas* (both men and women) to devote themselves to the dissemination of knowledge, the service of the state, the breeding of cattle, and to agriculture, trade and arts (and not to waste their time in cooking, etc). But they should not eat or drink out of a *Shudras*' utensils or what has been cooked in his own house except in case

1. In India the kitchens of the Mahomedans and Christians are not generally kept clean. Among the Europeans residents in India it is chiefly due to the fact that the kitchens are entirely left in the hands of low caste Indian servants who do not possess any great sense of cleanliness,—*Tr.*

of emergency. Here is an authority for this statement :—" In the houses of the *twice-born*, *Shudras*—i. e., ignorant men and women incapable of following any higher pursuit—should do the cooking and other domestic service." But they should keep their bodies and clothes, etc., clean. While engaged in cooking in the houses of the *Aryas*—the *twice-born*—they should have their mouths covered (with a piece of cloth) so that their breath may not contaminate the food, and their saliva may not fall into it; they should shave and have their nails pared regularly once a week. They should wash before cooking. They should take their food after the *Aryas* have been served.

O.—How can it be permissible to eat food cooked by a *Shudras* when it is held to be wrong to partake of food even touched by him ?

A.—It is a mere fabrication, and therefore, absolutely wrong. Bear you well in mind that whosoever has partaken of sugar (brown or white), butter, milk, flour, vegetables, fruits and roots has in fact eaten what has been prepared by men of all sorts and conditions, and their leavings. When the *Shudras*, leather-workers,¹ scavengers, Mahomedans, Christians and others gather sugar-canes from the fields, peel them, and press juice out of them, they handle them with their soiled hands, as they do not wash them even after micturating or defecating. They suck one-half of a cane, and shove the remaining half into the press, fill a jug out of a vessel containing cane juice, drink as much as they care, and pour the remainder back into it. While evaporating the juice, they sometimes make cakes in the same pan and never clean it afterwards. In the manufacture of white sugar, they rub the brown sugar with their shoes, the soles of which are soiled with all kinds of dirt, offal, and dust. Milkmen adulterate milk with water kept in their dirty cans, and keep butter in the same. Similarly, in the manufacture of flour they—the labourers—handle it with their dirty hands, and even their perspiration trickles down into it. The same kind of undesirable practices are to be seen in the careless handling of fruits, roots and tubers. Whoever has, therefore, eaten these things has in fact eaten of the hands of men of all sorts and conditions.

आर्याधिष्ठिता वा शूद्राः संस्कर्त्तारः स्युः ॥ आपस्तम्बधर्मसूत्र ।

प्रपाठक २ । पटल २ । खण्ड २ । सूत्र ४ ॥

1 Leather-workers in India are of very dirty habits — Tr.

O.—There is nothing wrong in partaking of foods and drinks that have been prepared and handled behind your back, such as fruits, roots and tubers, etc. (by undesirable persons).

A.—Indeed ! what else would you have eaten ? Dust or ashes ? Sugar is sweet, milk and butter are nourishing, you could not forego the use of these articles. No wonder, therefore, that you extremely selfish people have invented such false doctrines and practices. Well, if there be no harm in eating or drinking what has not been prepared before your eyes by some undesirable person, would you eat food out of the hands of a scavenger or a Mahomedan¹ who cooked it with his own hands in some place out of your sight ? If you say no, then there is harm even in eating things that have been prepared out of your sight. It is true that in eating and drinking out of the hands of flesh-eaters and wine-drinkers, such as the Mahomedans and the Christians, there is some danger of even the *Aryas*—followers of the *Veda*—contracting these evil habits, *e. g.*, eating flesh and drinking intoxicants. But there can be no harm if the *Aryas* dine together. It is extremely difficult for people to make any progress as long as their religion and their interests are not the same. Again, they cannot progress when they do not rejoice in each other's joys, nor sympathize in each other's afflictions. But mere dining together can never lead to any real progress. As long as they do not avoid evil things—manners, customs, etc.—and embrace good things, instead of making any progress they will go from bad to worse. The causes of foreign rule in India are :—mutual feud, differences in religion, want of purity in life, lack of education, child-marriage, marriage in which the contracting parties have no voice in the selection of their life-partners, indulgence in carnal gratification, untruthfulness and other evil habits, the neglect of the study of the *Veda*, and other mal-practices. It is only when brothers fight among themselves that an outsider poses as an arbiter. Have you people even forgotten the practices that were in vogue at the time of the *Mahābhārat* War, a little over five thousand years ago ? In the war they—the soldiers—ate and drank even while riding or driving in cars. Mutual feud ruined the *Kauravas*, the *Pandavas* and the *Yadavas* in the past. The

1. The *Poutrants* do not partake of food touched by a Mahomedan or a Christian.—*Tr.*

same fatal disease is still clinging to us. None knows whether this dreadful fiend will ever leave us, or rob us of all our happiness and plunge us in the depths of misery. The *Aryas* are still treading the wicked path of the despicable low *Duryodhana*, the destroyer of his race and the enemy of his country. May God through His mercy rid us, *Aryás*, of this dreadful disease.

ON DIET—*PERMISSIBLE AND FORBIDDEN.*

Permissibility or prohibition in diet is based on two factors—one determined by the *Science of morals and religion*, and the other by the *Science of Health*.

“The twice-born—*Bráhmans*, *Kshatriyas*, and *Vaishyás*—must not eat such vegetables, fruits and roots as are raised in night soil and other kinds of refuse.”
Manu V, 5

“They should abstain from flesh diet and intoxicants”, such as wine, *Ganja*, *Cannabis Indica*, and opium, etc.
Manu I, 177.

Let them never use those articles that are prejudicial to the growth of intellect.” They should also avoid the use of all those articles of food that are decomposed, fermented, unclean or foul smelling, etc., and those that are not properly cooked as well as those prepared and handled by such men as live on flesh—diet and intoxicating drinks whose very bodies are saturated with the fine particles of meat and alcohol. The *Aryas* should neither themselves kill such useful animals as cows, nor let others do the same. One cow in one generation benefits 475,600 men through her milk, butter and offspring—male and female. Thus, some cows give thirty-two pints of milk, others not more than three pints daily, say for twelve months (some give milk for eighteen months, others for six, hence we have taken the mean of the two.) Calculating on this basis, we find that 24,960 persons can be fed at one meal with the milk given by one cow in her whole life-time. On an average a cow calves about twelve times during her whole life. Supposing two of them die, of the remaining

अमत्याणि द्विजातीनाममघ्यग्रंथवाणि च ॥ मनु ० । ५ । ५ ॥

वर्जयेन्मधु मांसञ्च ॥ मनु ० १ । १७७ ॥

बुद्धिं लुप्यति यद् द्रव्यं मदकारि तदुच्यते । शार्ङ्गधर अ० ४ । श्लो० २१ ॥

ten calves, say, there are five males and five females. The latter during their lives will together give enough milk to satisfy 124,800 persons at one meal. The remaining five males calves can produce at least 180 tons of corn,¹ and supposing we allow $1\frac{1}{2}$ lb of corn per head, 180 tons will do on a rough estimate for 250,000 persons as food for one meal. Putting milk and corn together a cow in one generation can supply one good meal to 475,600 people. Similarly if we go on calculating the amount of corn and milk yielded by one cow in all her generations, it will be found that they would be sufficient to feed millions upon millions of people. Besides, bullocks are very useful to man for tilling the ground, riding, pulling carts and waggons, and carrying heavy loads, etc., but the chief use of cows is that they yield good milk. Buffaloes are also useful like cows and bullocks. But a buffalo's milk is not so useful in promoting the growth of intellect as a cow's. Therefore, it is that the *Aryas* have always regarded the cow as the most useful animal. Other enlightened people will do the same. One goat yields enough milk to satisfy 25,920 people at one meal. Similarly, horses, elephants, camel, donkeys and sheep are of great service to man in various ways. Those who slaughter these animals should be looked upon as enemies of the whole human race. When the *Aryas* were in power, these most useful animals were never allowed to be killed. Consequently, man and other living beings lived in great peace and happiness. Because, milk and butter, and such animals as bullocks being plentiful, there was abundance of food and drink (as milk, etc.). But since the meat-eating, and wine-drinking foreigners—the slayers of kine and other animals—have come into this country and become the ruling power, the troubles and sufferings of the *Aryas* have ever been on the increase; because, it is said, "How can you get fruits and flowers of a tree when its root is cut off?"

Vridha
Chanakya
X, 13

O.—Were all people to live on non flesh diet, lions and other carnivorous animals would multiply in such large numbers that they will kill all such useful animals as cows. Your attempt to prevent their slaughter would come to nothing.

नष्टे मूले नैव फलं न पुष्पम् । वृद्धाण्यस्य च ० १० । १३ ॥

¹ Bullocks are used in India for tilling the ground and other agricultural purposes.—T.

A.—It is the business of the State to punish or even kill all those men and animals that are injurious (to the community)?

O.—Should their flesh, *i.e.*, (of the animals thus killed) be thrown away?

A.—It would do no harm to the world whether it be thrown away, given to dogs or such other carnivorous animals, cremated or even eaten by some meat-eater. But if eaten by a man, it will tend to change his disposition and make him cruel.

The use of all such food and drinks as are obtained through injuring or killing others or through theft, dishonesty, breach of faith, fraud or hypocrisy is *forbidden*, in other words they all come under the heading of *forbidden* articles of diet; while the acquisition of foods and drinks through righteous means without injuring or killing any living creature falls in the category of *permissible* articles of diet. This also includes all those articles that give health, and strength, destroy disease, promote intellectual power and energy and prolong life, such as rice, wheat, sugar, milk, butter, fruits, tubers and roots, when properly mixed in due proportion and cooked, and eaten in moderation at proper meal times. Abstinence from the use of all those things that do not agree with one's constitution and are apt to produce disease or other evil effects, and the use of those that are prescribed for one (by his medical attendant) also constitute adherence to what is called the *permissible diet*.

O.—Is there any harm in eating together, *i.e.*, out of the same dish?

A.—Yes, it is harmful, because people differ in their nature and constitutions, &c., from each other. Just as one in eating out of the same dish with a leper is apt to catch disease, likewise eating with other people is always liable to produce evil results. It can never do any good. Therefore it is said in the *Manu Smṛiti* :—

“ Let no man give the leaving of his food to another, nor eat out of the same dish with another, nor eat too much, nor after finishing his meal leave his seat without washing his hands and rinsing out his mouth.”

Manu,
II, 56.

नेच्छिष्टे कस्यचिद्दद्यान्नाद्याच्चवं तथान्तरा ।

न चैवात्यशनं कुर्यान्नष्टोच्छिष्टः कश्चित् व्रजेत् ॥ मनु ० २ । ५६ ॥

O.—How will you then interpret the text "Let a pupil eat *Uchhista* (the leavings of) his preceptor"?

A.—It means that a pupil should serve his tutor first and after he has finished his meal, let the pupil himself eat of what is left behind—not as leavings but what has not been used by the teacher and is still kept separately. This only implies that the teacher should have his meal before his pupil.

O.—If the use of all kinds of *leavings* is forbidden, honey—the leavings of bees, milk—the leavings of calves, and one's own leavings—the food left after one has taken one morsel out of it—should also be forbidden.

A.—Honey comes under this description only nominally. It is really the essence of many a medicinal plant, hence it is acceptable. The calf can only drink the milk that comes out of the teats of its mother, but not what is inside. Therefore the milk, that is obtained by milking a cow after the calf has sucked it off the teats, can not be called *leavings*. But it is proper that the udder and teats should be carefully washed and cleansed with pure water after the calf has had its share, before the cow is milked, and the milking vessel should also be kept perfectly clean. One's own leavings can do no harm to oneself. Even nature clearly teaches us that it is wrong to eat another man's leavings. No one feels any great repugnance in touching the secretions from one's own nose, mouth, ears and organs of reproduction, micturition and defecation, but one does so in the case of others. It proves, therefore, that this practice is not against the laws of nature. No one, therefore, should eat the leavings of or in the same dish with another.

O.—Should not even husband and wife eat each other's *leavings*?

A.—No, even their natures and constitutions differ?

O.—Well, Sir! What harm is there in eating what has been prepared by any one as long as he is a man; because the bodies of all men, from a *Brahman* to the lowest of human beings, are made of flesh and bones? The same blood runs in the veins of all.

A.—Yes, there is harm. A *Brāhman* and a *Brāhmani* are fed on the very best of foods, hence their bodies are formed out of the reproductive elements that are free from impurities and other deleterious elements, which is not true of the bodies of the extremely

degraded men and women that are simply laden with dirt and other foul matter. It is, therefore, right that we should eat and drink with *Bráhmans* and other higher classes and not with scavengers and workers in leather.¹ Now what would you say if you were asked "Would you look upon all other women, such as your mother, sister, mother-in-law, sister-in-law, daughter-in-law, with the same eye as your wife, because all of them are made of the same kind of flesh and blood?" You will simply be filled with shame and make no answer. Again, as good, clean food is eaten with hands and the mouth, so can the bad, unclean and decomposed food be eaten, would you then eat dirt, etc.? Can this ever be right?

O.—As you plaster the kitchen floor with cow-dung (and mud), why do you not then also use human excrement for the same purpose? Why is not the kitchen polluted when the dung is used in it?

A.—The dung is not so foul-smelling as the human excrement. The cow-dung being greasy does not so easily come off the floor, nor does it soil the dress, nor does it look dirty. Dirt does not come off the dry dung so easily as off the mud. The place that has been plastered with a thin coating of mud and dung properly mixed together looks nice. If the kitchen, wherein food is cooked and sometimes also eaten, and naturally therefore particles of food, such as bread-crumbs, sugar and butter, drop down on the floor which being thus made dirty attracts flies, insects and other such creatures be not swept, plastered and properly cleaned every day, it would be as dirty as a privy. The kitchen, therefore, should be properly plastered with mud and dung, swept and kept thoroughly clean. This applies to the floor that is made of bricks and mud or of the latter only. But if it be cemented, it should be kept clean by washing it thoroughly with water. The kitchen should never be allowed to get dirty and untidy like that of a Mahomedan wherein there is a pile of charcoal in one place, a heap of ashes in another, and a bundle of sticks in the third, here a broken kettle, and there an unwashed plate, here some bones, there some joints, and as about flies their number is legion!!! That place is, as a rule, so dirty that if a respectable man were to go and sit there

1. Men and women who do this work in India are extremely dirty in their habits. — *Tr*

for a little while, it would soon possibly bring up his food. It looks more like a latrine.* Well, if you think that plastering with mud and dung pollutes your kitchen, why do you plaster the walls of the rest of your house with them? Why do you burn dried cowdung in your fire-place and use that fire to light your pipe (hubble-hubbe)? Do not these things pollute your kitchen? What nonsense!

O.—Should one take his meals in the *chauka* or outside it?

A.—One may take his meals wherever the place is clean and tidy. But in times of war and other cases of emergency it is quite proper to eat and drink in all positions and places—sitting on horse-back, driving in cars, or standing.

O.—Should one eat only what has been cooked by one's own hands and not that which has been done by another?

A.—Among the *Aryas* as long as food has been prepared in a clean manner, no matter who has done it, there is no harm in eating it in company with all other *Aryas*. If *Bráhmans* (men and women) and persons of other higher *Classes* were to devote their time to cooking, washing the utensil, sweeping and dusting, and observing such embarrassing restrictions as that of the *chauka*, who would then attend to higher pursuits, such as the advancement of science and arts. Behold! On the occasion of the *Rajsuya Yajna* of Emperor *Yudhisthra*, kings and princes, sages and wise teachers had gathered from all parts of the world. They all ate and drank together. It is only since the Mahomedan, the Christian and other religions have come into existence, and the *Aryas* begun to quarrel and fight among themselves, and the Mahomedans and the Christians taken to eating beef and drinking wine that these troublesome restrictions in eating and drinking have come into vogue in this country.

The kings, princes and other *Aryas* of ancient India had even marriage relations with the foreigners, as we read in the *Mahabhárta* that *Gándharee*, *Madri*, *Ulopee* and other princesses, of *Gándhár* (*Kandhar*), Persia, America and Europe were married to some of the Indian princes. *Shakuni* and others dined with the *Kauravas* and the *Pandvas*. They never quarrelled with each other, because then only one religion prevailed in the whole

* Which is generally kept extremely dirty especially among the poor.—Tr.

world. And that was *Vedic*. They all firmly believed in it. They looked upon other's sorrows and joys, gains and losses as if they were their own. It was only then that peace and happiness reigned throughout the whole world. But alas! Now it is different. The religions are various and so are their followers. Their mutual hatred and strife have greatly increased, and consequently their sufferings and sorrows have immensely multiplied. It is the duty of all wise men to do away with all these evils and relieve this suffering. May the Omniscient Ruler of all sow the seed of true religion in all hearts, whereby all false religions and false doctrines may soon perish. Let all wise men ponder over it impartially, leave off all mutual hatred and malice, and promote the happiness of all.

We have briefly discoursed in this chapter on *Conduct—desirable* and *undesirable*, and on *Diet—permissible* and *forbidden*.

The first part of this book is here finished. In the first ten chapters we have not criticised other religions and sects to any great extent for the simple reason that people can never grasp the spirit of criticism—abstruse or otherwise—as long as their reasoning powers are not sufficiently developed to enable them to judge between right and wrong. We have, therefore, preached the gospel of truth in this first part of the book. Now in the second part (comprising the last four chapters) we shall mainly examine the chief religions of the world *viz.*, of the religions and sects of India in the eleventh chapter, of *Jainism* and *Buddhism* in the twelfth, of Christianity in the thirteenth, and of Mahomedanism in the fourteenth. At the end of the book we have also given our own *beliefs* and *disbeliefs*. Let those, who want to see chiefly the criticism of different sects and religions, consult these four chapters, though in a general way criticism is to be found also in the first ten chapters. Whosoever will read these fourteen chapters with an impartial eye and without any prejudice, the light of truth will undoubtedly shine in his heart and he shall enjoy happiness; but he who reads them or hears them read in the spirit of jealousy, stubbornness and sophistry, will hardly be able to grasp the spirit of this book. Whosoever will read it without due care and reflection, will fail to understand its purport and be lost in confusion. It behoves all wise men first to ascertain what the truth is, and then to embrace what is true and reject what is false, and thereby

enjoy supreme bliss. This and this alone is the highest duty. It is only such learned men as readily embrace good qualities that reap the four-fold fruits of this life, *viz*, the practice of righteousness, acquisition of wealth, realization of legitimate desires, and attainment of salvation.

THE END OF CHAPTER X.



THE END OF PART I.

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